

Ram Chandra Bose

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HINDUISM AND THE HINDU PEOPLE.

by

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HINDUISM

- AND -

THE HINDU PEOPLE.

BEING THE SUBSTANCE OF EXTEMPORE ADDRESSES DELIVERED

BY

RAM CHANDRA BOSE,

Delegate to the General Conference of the Methodist Episcopal Church  
from North India.

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## P R E F A C E .

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I know of no Institution in connection, either with our own or with other Missions, so well fitted to serve the status of the native Christian community in every respect as our own Christian College in this large and influential city. Within its walls the young men, on whom the choicest hopes of that community are centered, receive a liberal education, and are at the same time not merely shielded from the demoralizing influences by which the very best fruits of Government educational establishments are often blighted, but thoroughly equipped for the various duties they are to be called upon as members of aggressive churches in a non-Christian country to discharge. Missionary work in these Provinces has for some years past been rising naturally, not on account of an artificial pressure, from the masses to the higher orders of society, and the demand for a class of well-educated and respectable preachers has been proportionately growing. Our theological seminaries will have before long to add to their existing organizations classes fitted to prepare such preachers, over and above those who are annually coming out of them to do a branch of work which ought never to be neglected for a moment. To what can the forthcoming classes, already contemplated by far-seeing men like the Principal of our Barcilly Theological Seminary, look for the supply needed to make them successful with such well-grounded hopes as to Institutions like our Christian College? But barring the growing demand for first-class preachers, the country peremptorily demands a class of educated native Christians, capable in different spheres of usefulness of influencing those classes of educated natives, which are being daily led and strengthened by Government Colleges and Schools. Nor must it be forgotten that our schemes having for their object the perfect independence of the native churches are sure to prove abortive, if native Christians are not prepared, by superior education, for the responsible and remunerative posts which have hitherto been almost entirely monopolized by Hindus, Mussulmans, European and Eurasian Christians. An institution fitted to subserve such a variety of noble objects is certainly deserving of encouragement and support.

RAM CHANDRA BOSE,

[Delegate to the Methodist General Conference of 1880.]

LUCKNOW, January 1, 1883.

# HINDU PHILOSOPHY.

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I must begin with a word of explanation. As I am not a Sanscrit scholar, my knowledge of Hindu Philosophy is superficial, and my appearance in a Hall of Philosophy among lecturers distinguished by breadth of scholarship and acuteness of thought is an anachronism. But for this, as I had not been consulted before my name appeared in print in connection with theirs, I am no more responsible than the Emperor of Russia is for the progress of Nihilism in his vast empire.

To begin Hindu Philosophy is typical in its origin, typical in its genius and character, and typical in its tendencies and results.

Hindu Philosophy is typical in its origin: it owes its origin to a reaction against ritualism. The age of pure nature-worship pictured in the grand old hymns of the Rigveda, the oldest and purest of the religious books of the Hindus, was followed by an era of dead forms and lifeless observances. A gorgeous ceremonial service superseded a simple, though unauthorized form of worship, and an order of priesthood destined before long to usurp all authority human and divine was called into existence. Exaggerated importance was attached to forms and ceremonies, and the value of sacrifices was set forth in glowing terms of panegyric. Purity of life and conduct was neglected, truths fitted to ameliorate the human heart were thrown into the background, and religion was reduced to a series of mummeries and tomfooleries. This state of things could not in the very nature of the case last long unchecked, and so a reaction against the farce of ritualism manifested itself. But human thought, when not guided by revealed truth and the gracious influences of the Holy Spirit, proceeds from one extreme to the other, and so the excesses of superstition disappeared only to make room for the vagaries of rationalism. And thus Hindu philosophy appeared as the resultant of the forces at work in a ceremonial age. And if the history of philosophy in all its local and ephemeral forms and manifestations were carefully ransacked and clearly set forth, such would appear to be its origin in all the countries, ancient and modern, in which it has flourished. The non-Christian religions of the world have vibrated between ritualism and rationalism; and even Christianity under the guidance of men of extreme views and wrong tendencies has followed their example. Hindu philosophy is typical in its origin.

Hindu philosophy is typical, not only in its origin, but in its genius and character. It embodies an attempt to solve a number of unsolvable prob-

lems, an attempt resulting, though made by some of the acutest intellects the world ever saw, in a miserable if not ludicrous failure. These problems are in the phraseology of philosophy called the problems of existence. Where has the world come from? Where have I come from? Why does the world exist? Why do I exist? What relation subsists between me and the lumps of matter in close association with and around me, between the ego within and the non-ego without? What is the ego? What the non-ego? What is the meaning of my irrepressible aspiration after the infinite? Is there a personal God? What is his essence and what the relation He bears to us and to the inanimate objects around us? Such are some of the perplexing questions which Indian philosophy undertakes to solve; and such are the questions which philosophy in all its phases of development has considered it its duty to solve. But they are inscrutable mysteries, and a bold and licentious attempt to tamper with them is only a prelude to mistakes and errors of the wildest character. A practical solution of some of these problems is offered by our moral intuitions and by revelation; but philosophy presumptuously casts these sources of light overboard, and in its unassisted endeavors to grapple with mysterious truths, it entangles itself in mazes and labyrinths from which there is no escape. The complications by which we find Indian philosophy hemmed in are the very complications amid which we find philosophic speculations of every species and tendency hopelessly entangled. And the errors with which Indian philosophy bristles, are the errors which have characterized philosophic thought in all its phases of development. Hindu philosophy typifies philosophy in general in its attempt to solve a number of unsolvable problems, in the complications amid which it has allowed itself to be entangled, and lastly, in the errors by which it is disfigured.

It is, moreover, typical in its tendencies and results. Man is emphatically and intensely a religious being; and when speculative philosophy, or science, falsely so-called, brings man where his moral intuitions are thrown overboard, and worship is converted into a mockery, a revulsion of feeling leading to a reaction towards religion is the inevitable consequence. But man is, alas! a fallen being also, and a reaction in his case means an unrestrained, not a well regulated oscillation of the pendulum of thought and belief; and so from one extreme he swings back to the other. The extreme of elaborate, but meaningless ritualism, leads him to the extreme of philosophic nihilism, and the extreme of philosophic nihilism brings him back to the extreme of meaningless ritualism. The history of philosophy in ancient and modern times proves this to a demonstration. The era of rationalistic development brought about in India by a reaction against the cold and senseless formality of the ceremonial age, depicted in the Brahmins, was followed by an age of ritualism even more dreary and meaningless than that from which philosophic vagaries of even the wildest kind seemed

a relief. And that vast country has, during the entire period of its existence, been oscillating between the opposite extremes of gross superstition and licentious speculation. Such was precisely the case in all those countries of the ancient world in which speculative thought was pushed to the extreme of nihilistic developments; and such has been the case even in those more favored lands where philosophy might have been preserved, but for its supercilious contempt of revealed truth, from treading the path of error. Mysticism in Germany gave birth to a form of rationalism, which by the law of reaction produced pietism, and this form of superstition resulted only in riveting the chains of wild speculation. And if the history of individual philosophers were clearly known as that of not a few is, their mental aberration would tell the same tale—superstition breeding rationalism and rationalism reproducing superstition.

But Hindu philosophy has its local idiosyncrasy, as well as its typical character. This consists of two elements, its characteristic dreaminess and its intense religiousness.

Hindu philosophy is peculiarly dreamy. All philosophy, not excepting that which has grown up under the rigid analysis of the scientific method, is more or less fanciful and dreamy. Take for instance, the beautiful theory which traces the progress of man from his supposed primeval state of savagery to his present glorious stage of civilization to what is called the law of self-development. This is a beautiful theory of progress, but it is based on a dream, viz.: that the original condition of man was the savage state, an assumption never proved and obviously inconsistent with the traditions of nations. Take as another example, the scientifically developed materialism of the day, the system which brings the world out of a primordial form. This theory has strong lines of beauty and even sublimity, but it is based upon a myth, the existence of this primordial form! Once more, take the refined pantheism of the day, which evolves the world from an ubiquitous and all-pervading divine substance, unconscious in material forms but conscious in the human mind. Here the existence of this essence which pervades the world extensively, protensively and substantially, is coolly assumed, not proved. Philosophy in all its phases is more or less fanciful and dreamy. But Hindu philosophy is emphatically, pre-eminently so. It parades fictions as facts with an audacity to which the history of modern philosophy affords no parallel, or affords a parallel only in Herbert Spencer's account of the origin and growth of our religious ideas. Prof. Tyndall points indeed to a primordial atom, but he does not dare dwell on the varied processes of evolution by which things which do appear have been brought out of a thing which does not appear. His Hindu prototype fearlessly goes many steps further than he does, or even dreams of doing—he supplies the missing links and minutely describes the manner in which order has been evolved out of chaos, and beauty from ashes. The



European evolutionist leaves an unfilled gap between the source of existence and its present varied forms; but the Indian evolutionist draws copiously on his mind and creative imagination, and fills this intervening void with miraculous success, as I shall have an opportunity of showing.

The Indian geographer does not travel, does not inquire and investigate, he simply dreams and coolly talks of mountains higher than the sun, moon and stars, and enlarges on oceans of milk and oceans of clarified butter. The Indian chronologist does not study antiquities, does not examine coins and monumental engravings—he simply dreams and talks of ages and periods or history scarcely shorter than those with which geology is rendering us familiar. And so the Indian philosopher dreams and presents his night-visions and day-dreams, as truths of cosmogony and facts of theology. Indian philosophy is of a piece with Indian geography and Indian chronology; and its characteristic dreaminess indicates one feature of its local idiosyncrasy.

The intense religiousness of Indian philosophy is the second and last element of its local idiosyncrasy. In elegance of diction and gracefulness of imagery, our national poetry is far behind that of ancient Greece or even Rome, but in the intensity of the religious feeling by which it is animated, it is far ahead of the poetry of any other nation on the surface of the globe. Indian philosophy partakes of the religious fervor and enthusiasm of Indian poetry. The two questions that it proposes to settle are indications of its religious character. These are—what is the origin of existence, and what is the way of salvation? These two problems appear at first sight radically different from each other, the one having a speculative, and the other a practical significance. But as presented and solved by Hindu philosophy, they are essentially one and the same problem. To know the origin of things is, according to its renowned champions, to be saved. According, for instance, to the Sankhya philosophy, a man is saved only when he knows the constituent elements of nature; while according to the Vedant, the knowledge that all the diverse forms of existence are but varied manifestations of one entity, viz., God, is salvation. So the speculative questions propounded by Hindu philosophy are in reality religious questions, their object being our salvation from the evils of corporeal existence. Now every species of philosophy has a religious side, or some speculations of a directly religious character grafted upon it; but Hindu philosophy is religious from the beginning to the end. The Hindu washes religiously, eats religiously, sleeps religiously, and of course philosophizes religiously.

It is impossible to settle the appropriate chronological questions as to the origin and growth of Indian schools of philosophy, and I do not wish to bother you with the varied speculations indulged in by oriental scholars in their attempts to solve what will perhaps ever remain an unsolvable problem. But the fact that the growth of Indian philosophy synchronizes with



that of rationalistic speculation in Persia, China, and even distant Greece, is too significant to be passed over unnoticed. Oriental scholars are agreed that about the time when Buddha was giving a somewhat practical and humanistic direction to the dreamy speculations of Indian philosophy, Confucius was elaborating his sociology in China, Zoroaster was feeling in Persia after a principal of unity behind the apparent dualism of nature, and Pythagoras was trying in Greece to reduce the complexity of creation to a primal elementary substance. The human mind seems to have been roused as if by a mighty external force, from the dormancy of ages, in distant parts of the globe at about the same time, to grapple with the problems of existence, and to find a quiet resting place for the aspirations of the human heart. But alas! the attempt though made by the greatest intellects of antiquity, failed. The soaring mind had to recoil to its own darkness, and the longing heart remained unsatisfied! This failure of rationalism is a pillar of salt which should have led our modern rationalists to give themselves to speculations more profitable than those clustering around the problems of existence; but the warning has been neglected, and giant minds have made other attempts, but the results have been new pillars of salt!

Hindu rationalism developed about five or six centuries before the birth of our Lord, into six distinct schools of philosophy, called the six Darshans, or views of truth. The names of the schools are: 1—Nyaya, founded by Gotama; 2—Vaisesika, by Kanad; 3—Sankhya, by Kapila; 4—Yoga, by Patangali; 5—Mimansa, by Jaimani; 6—Vedant, by Badarayana or Vyasa. These six schools of philosophy go in pairs, and may properly be made to shrink into three distinct and separate schools of thought. The Nyaya, for instance, and the Vaisesika, are, properly speaking, two branches of one and the same school of philosophy, rather than two distinct schools; and this may be predicated of Sankhya and Yoga as well as of Mimansa and Vedant. The principles of these systems are embodied in aphorisms or Sutras, which, being brief and sententious, are as a rule susceptible of various interpretations, and which often throw the apple of discord among the learned in Europe as well as in India. There is associated with these systems a good deal of matter which is, properly speaking, not philosophical, and which therefore must be thrown into the background in all attempts like the present to set forth the salient features of Hindu philosophy. The systems called logical, viz.: Nyaya and Vaisesika, embody elaborate dissertations on logic, and have only a vein of philosophic thought underlying their net-work of definitions, categories and syllogisms. The Yoga philosophy is merely a tissue of the varied stratagems and manœuvres resorted to by Indian ascetics to keep their restless thought fixed on one subject, while the Mimansa, as its name implies, is a commentary on, and a vindication of the ritualistic portions of Vedas. Barring this large measure of superfluous and irrelevant matter, we have three distinct lines of thought or specu-

lation interweaving themselves with and forming the groundwork of Hindu philosophy. These are: 1st, Trialism; 2d, Dualism; and 3d, Monism. Under these heads Hindu philosophy will be treated of in the following paragraphs, though the order in which they appear may not be pronounced chronologically established.

#### I. TRIALISM.

1. Trialism is a phase of philosophic speculation, of which European and American philosophers do not seem to possess much knowledge, and for which they do not, even when made acquainted with it, discover any predilection. But trialism is ineffaceably inscribed on the banner unfurled by the schools of Indian philosophy, called Logical, Nyaya and Vaisesika. These schools plainly and unequivocally affirm the existence of three co-eternal and co-existent substances or entities. They affirm the pre-existence or eternity of matter in the shape of invisible and intangible atoms. They affirm the pre-existence or eternity of the human soul or souls called Jivatman, and they affirm the pre-existence or eternity of God called Paramatman, or the Great Soul. This system may therefore be justly called trialism in contra-distinction to dualism, which admits the existence of two co-eternal and co-existent principles, and monism which admits the eternal existence of only one substance.

2. The lines of theological speculation, in which the Hindu mind loves to indulge, render the above-mentioned affirmations absolutely necessary. The idea of God as Creator bringing the world out of nothing, and that of God as architect bringing order and beauty out of a chaotic mass of matter, are alike inconsistent with Hindu logic, and repugnant to Hindu feeling. God cannot, reasons the Hindu philosopher, create without having a desire to create. Now a desire, whatever may be its object, is a weakness and source of misery. Hindu philosophy sets it down as an axiom that all desires, good, or bad, are fountains of distress and lead, in the case of a rational creature or man, to acts which become so many chains fitted to enthrall and vex the tranquil spirit. Emancipation from desire, and consequently from all acts, good or bad, is the great aim of piety and godliness. Desire being invariably a source of mental distress and agony, and of spiritual enthrallment and vexation, to attribute it to God is the very height of blasphemy. And as creation is an impossibility without a pre-existent desire, God cannot create without neutralizing his Godhead. Then again: impure matter could not have proceeded from a pure spirit like God; and as God could not possibly have created matter, its pre-existence must be accepted as an indisputable truth or axiom. But what renders the assumed eternity of the human soul a necessity? The Hindus unanimously maintain the principle that matter is essentially impure, and that the soul is essentially pure. Matter, being impure, could not possibly have sprung from the pure soul, nor the pure soul from impure matter. Nor could the

soul have been created in the Christian sense of the term. The maxim, "*Ex nihilo nihil fit*," from nothing nothing comes (*navas tuno vastusidhi*) is the fundamental and universally accepted principle of Hindu philosophy. As the human soul could not have sprung from impure matter, and could not, moreover have been created, its pre-existence or eternity must also be accepted as an indisputable truth or axiom. The assumption of the existence of three co-eternal or co-existent principles is therefore demanded by what may be called the platform of Hindu theology.

3. Of this triad of co-eternal and co-existent principles or entities, matter is the most active. It exists in the shape of eternal, uncaused, invisible and intangible atoms. These combine into molecules, three of them forming a compound which is visible just as a mote in a sunbeam. The molecules or compound particles, by a ceaseless process of integration and disintegration—two well-known Spencerian words—produce the world and all its beauty of life and organization. Thus far their work is unexceptionable. They, however, do a great deal of mischief. They bring the soul into an unnatural association with the mind (*manas*), which is the eleventh organ of the soul, called the internal organ, but which is no part of it. By effecting this unnatural union, they breed in the soul desire and aversion, lead it to acts good or bad, hurry it through varied forms of transmigration, and make it miserable and unhappy till its emancipation is secured by penance and meditation.

4. The Hindu theory of sin and salvation ought here to be clearly set forth to render the varied principles of Hindu philosophy intelligible. The Hindus look upon ignorance as the source of all misery, and transmigration as the calamity from which deliverance is devoutly and eagerly to be sought. Ignorance leads the soul to desire happiness and shrink from pain. To gratify its desire for happiness as well as to avoid pain, it does work which appears to it good. But these only prolong the chain of transmigration or births and deaths before it. It must reap the reward of its good deeds in another and brighter state of existence, but in this state it is once more tempted to desire happiness and to do good, and thereby prolong its existence in impure bodies. It needs emancipation from desire, and the works that follow, in order to be free from the misery of births and deaths. True knowledge enables it to see its necessities clearly, to avoid desire and works, and so to mitigate and finally annihilate the evil of transmigrations. Ignorance prolongs the chain of births and deaths, while knowledge leading to an extinction of desire, and a cessation of works, secures emancipation from it. Now you will clearly see the mischief done by these active, energetic, meddlesome and turbulent atoms. They bring the tranquil soul into association with the organ which makes it miserable, as well as with impure matter. They lead it to desire happiness and shrink from pain, drive it to works for the purpose of securing the one and avoid-

ing the other; conduct it to stages of existence where those acts are rewarded and punished, prolong its series of births and deaths, and thereby hinder its emancipation from vexation and trouble.

5. The question may be raised—whence do these atoms derive their ceaseless activity, their plastic power and their creative energy? God is thoroughly quiescent and he cannot create or build; and he has, moreover, no energy to impart. The atoms could not have derived their energy and plastic power from Him. The human soul derives its activity from the atoms, not the atoms from it. Whence, then, do the atoms derive their wonderful activity and their creative and organizing power and skill? According to some expounders of Hindu philosophy there is an unseen force behind the scene. But this force is essentially different from that to which Herbert Spencer traces creation, inasmuch as it is knowable. It is Karma, the aggregate action of a previous state of existence. The acts done in one state of existence do not die; they live in a corporate capacity, and through atoms create a world of retribution, wherein they are either rewarded or punished. Here is the God of Buddhism, the Karma who, when the soul is annihilated, recreates it to reap the reward or punishment of its deeds done in the body it has cast off.

6. The question rises, What supports the elephant which supports the earth? Trace this previous state of existence represented by this terrible power, Karma, backwards, and you come to a state of existence, which was the first. How came atoms to be powerful, then? The Indian Philosopher rarely faces the horns of this dilemma, or when he does so, he escapes them by affirming an eternal series of existence.

7. Before I close this portion of our subject, let me ask you to observe that there is a superfluous entity in this triad of substances, and that entity is God. The atoms are all activity and energy, if not life and vitality; they combine and cohere, they integrate and disintegrate, they create and destroy. The human soul is certainly quiescent, but in certain conditions it displays a great deal of activity. God is the only member of this triumvirate of entities who does not show the slightest activity under any circumstances or in any condition. He is quiescent, still as a tranquil lake, perfectly unconscious, incapable of thought and desire, without power of choice and action, an unchangeable, eternal, inconceivable, frightful NOTHING!

## II. DUALISM.

1. Dualism is a phase of thought with which the champions of modern philosophy are thoroughly familiar. But the dualism in vogue amongst them is radically and essentially different from that taught in the schools of Indian philosophy, called synthetic, in contradistinction to the logical schools called from their method of investigation, analytical. These schools are Sankhya and Yoga, and the dualism they propound is atheistic. They



do not, like the dualism sometimes preached in these days, admit the existence of God and matter, and represent the former as engaged in the capacity of a great architect in building up the latter into a beautiful world. They have nothing whatever to do with God, either as creator or as architect. They affirm the pre-existence or eternity of matter, and the pre-existence or eternity of the human soul.

The transition from the three principles of the analytical to the two of the synthetic schools is natural and easy. In the triumvirate of principles brought forward by the logical schools we saw a superfluous and useless entity, a God perfectly quiescent and inactive. This dispensable phantom has been cast overboard by the synthetic schools, while his two companions, matter and the human soul, have been retained.

2. We may remark, by the way, that the tendency of philosophy out of India is of a piece with its tendency in India. Philosophy has everywhere pushed forward its speculations to the detriment of the fundamental article of the Christian faith, our belief in the existence of a personal and voluntary creator of the heavens and the earth. It has exalted man indeed, but at the expense of God. It has shorn the creator, now of his omniscience, then of his omnipotence, and anon of his personality : and it has in all countries shown a tendency to leave him where the Hindu philosopher leaves him, a glorious non-being, standing unconscious and inactive, side by side with creative matter and thinking mind.

3. But to return. Sankhya philosophy propagates belief in the pre-existence or eternity of matter, and the human soul or souls. Matter, according to it, originally existed not in the shape of invisible and intangible atoms, but in that of primordial, self-evolving principle called "Prakrit," or that which evolves or produces. The Sankhya philosopher believes in a succession of causes, but this succession is not endless, it has a starting point, which is "Prakrit," called also "Tattva," the primal source of existence in all its diversified forms.

This primordial substance is elementary indeed, but it consists of three quasi-material and quasi-spiritual qualities, called *gunas*, held in perfect equipoise. These qualities are *Satta*, *Rajas* and *Tamas*, which being interpreted are goodness and purity, passion and activity, and darkness or ignorance. These form the triad of Sankhya philosophy, and in various proportions they are found in all material objects and forms of life noticeable in this world. They are held in perfect equilibrium only in the primal substance *Prakrit*, but this balance is disturbed in other substances and forms of life; and these become exalted, mediocre and degenerated according as the first, second or third of these ubiquitous principles prevails in them. Man for instance becomes divine when the first quality, goodness, preponderates in him ; human when the second, activity, gets the upper hand ; and positively brutalized when the third, ignorance, is prevalent.

4. The Sankhya philosophy not merely sets forth a theory of evolution, but shows how it has worked. The different principles and objects which sprung out of Prakrit are stated in the order in which they came out. From Prakrit sprung Buddhi or intelligence, which produced out of its substance Ahankara or egoism or self-consciousness, the principle which leads man to call himself I, and thereby separate himself from others, from thou, she or it. This I-maker, or egoism, is, properly speaking, the creator of the world and its activity is seen in its preservation. Five subtle elements called Tanmatras issue from it and help it in the work of creation it accomplishes. These are nondescript principles somewhat like the constituent elements of Prakrit, quasi-material and quasi-spiritual. They give birth to the five grosser elements, earth, water, fire, air and ether. Then come the five organs of knowledge, Buddhaidryani, the eye, the nose, the ear, the tongue and the skin; and these are followed by the five organs of action, Karmeindryani, the larynx, hand, foot, excretory organ and the organ of generation. The eleventh organ or the internal organ, the mind (manas), which when associated with the human soul makes it capable of perception, thought and volition, is the last out-come. These twenty-four elements are the constituent elements of the whole creation, and the knowledge that they are such is salvation. As soon as the soul knows that its own essence is different from that of the world, and that these twenty-four elements are the life of creation, but not its life, it is saved.

These twenty-four principles are very unselfish; they create the world not for their own advantage, but for the advantage of Purnusha, or the soul, whose emancipation from the thralldom of ignorance is the object of all the activity they display. But the charge we have brought against the atoms of the logical schools may be justly preferred against them. They first enslave the soul and then liberate it. They bring it into unnatural association with the mind, and then through the path of ignorance, desire and works, leads it to enthrallment. But when it is enthralled, they, in mercy, open its eyes and emancipate it by giving it right knowledge about themselves, their relations to the world, and their essential differences from it.

### 3. MONISM.

1. The Vedant, or the essence of the Veda, sometimes called the Utra Unmansa, or the last decision of Indian philosophy, is Monism. This system repudiates the dualism of the synthetic schools and casts overboard its creative world-producing primordial substance (Prakrit), and its quiescent Purnusha, or human soul. It also repudiates two elements of the trilateralism of the analytical schools; the energetic and plastic atoms, and the inactive and quiescent human soul. It retains the third and most superfluous element of Indian trilateralism, God, and evolves creation with all its wonders out of his essence. Its watch-word is, non-dualism, ekamebaditiam, one without



a second. Its creed is simple and compressed in the following line, so often quoted by earnest men in India; "Brahm satyam jagan mithya, jiva Brahmaiva napara, Brahm," or God is true, the world is a lie, the soul is God and not anything else.

2. God is represented in this system as the material as well as the efficient cause of the universe. One of the most important questions settled by this school is: Does the material world really exist? The Vedantic philosopher says in reply to this question that it exists practically, not really. The sort of existence accorded it is called *Byavarick*, or practical, in contradistinction to *Paramarthic*, or real. Here is, however, a distinction without a difference,—the sort of existence accorded to the material world being equal in every respect to non-existence. We assume its existence for the purpose of carrying on the business of life, but in reality the world does not exist, any more than the magnificent castles we build in the air when we have nothing to do. It is ignorance or illusion that leads us to look upon it as real, not phenomenal or imaginary. Its unreality the Vedantist demonstrates by means of apt similitudes. You enter a dark room, he says, and see a rope stretched before your dim eyes, mistake it for a serpent and flee from it. What do you see? A serpent? No—that is a creation of your fear-stricken imagination. The thing you see is the rope—that is the real, and the serpent the phenomenal; that is true, and the serpent is false. So, argues the Pandit, the material objects you see are but phenomena, but the noumenon or the reality beneath them is God. The material objects you see are false, while God, of whose existence they are, to adopt a well-known expression of Spinoza, so many modes, is true.

2. Again, says the Pandit, you enter a dark room, and seeing a piece of nacreine silver, or mother-of-pearl, mistake it for genuine silver. Is it real silver that you see? No. That is a creation of your ignorance-bound imagination. The nacreine silver is the substance and the genuine silver is the false impression. So the objects you see convey false impressions to your mind, the substratum of each and all of them being God.

3. This will further appear when we look at the relation which God bears to the world, and vice versa.

4. What relation does God bear to the physical world? This is illustrated by a number of significant and unmistakable images. What yarn is to cloth, that God is to the world. As yarn is the material out of which the cloth is made, so is God the substance out of which the world is made. Again, what clay is to a jar, or gold to a bracelet, that God is to the world. As a jar is made out of clay or as a bracelet is made of gold, so is the world made of divine essence! Let us now reverse the picture and see the relation the objects of nature bear to God. This is also illustrated by appropriate images. What the waves are to the ocean, what the sparks are to the fire, what the hair and nails are to the body, what the spider's web is

to the spider, that the material or so-called material objects around us are to God. These illusive objects have all issued out of the all-prevading divine substance which only exists.

5. Does the Vedantist accept all the conclusions that can legitimately be deduced from his theory of non-dualism? Yes, he does so most unhesitatingly, most unfalteringly. He believes that nothing exists but God; and as a deduction he fearlessly admits that whatever is done in the world is done by God. Is adultery committed? God is the perpetrator. Is a theft committed? God is the thief. Are dark deeds done in the darkest hours of the night? They ought to be traced to God. The Hindu never shrinks from the responsibility of accepting these monstrous propositions, but he has an ingenious way of divesting them of their apparently absurd and blasphemous character. He believes that all human actions are illusions as well as the objects of nature. All conditions of life, all distinctions, moral and social, all states of consciousness, our thoughts, volitions and feelings, are mere illusions.

But who is the deceiver? What power has brought the soul under subjection to ignorance? By whom or by what has the tranquil spirit within us, Brahm himself, been made a victim of illusion? The power that binds the soul with the fetters of ignorance or illusion is Maya, the power of illusion. This phantom issued from Brahm himself when the Deity had, in opposition to every approved principle of Hindu philosophy, a desire to create. So the conclusion to which this undeservedly lauded system of philosophy brings us is this: We are deceived as to the reality of the objects around us, and as to our own distinctive existence, and God Himself is the deceiver.

A word about the God who is the only entity and the only agent in the world, and we shall have completed our imperfect sketch of Hindu philosophy. What is said about the Brahm, out of whose divine essence creation has been evolved with all its glories? He is called "Saccchidananda," which means existence, intelligence and happiness. Here is the trinity of the Vedant philosophy, as satta, rajas and tamas form the trinity of the Sankhya philosophy.

And if the Vedantic portraiture of God had ended here we might have had a very sublime conception of Him left in our minds—a conception lofty enough to justify the comparison instituted between the Vedantic trinity and the adorable Trinity of the Bible, the Father representing existence, the Son, knowledge, and the Holy Ghost, happiness. But in reality this sublimely simple idea of God is neutralized by what is said in Vedantic philosophy in explanation and expansion of it. Brahm is existence and existence only. He is intelligence without knowledge, or happy without feeling or emotion. He is in reality the tranquil spirit of the logical schools, unconscious and quiescent, incapable of thought, volition and feeling, hang-

ing between life and death, an incomprehensible and unknowably nonentity! What the Vedantist says about God brings us by an indisputable line of reasoning to the well-known paradox, Being—Non-Being! Nor is Brahm of the Upanishads materially different from the primordial form of the synthetic schools, Prakrit, the original source of existence. He is indeed said to be “nirguna,” or without the slightest touch of the three principles, “satta,” “rajas,” and “tamas,” while Prakrit is a compound of these held in state of equilibrium. But these are also subtle, incomprehensible nothings, and so when superfluities are laid aside and essentials are looked into, the God of the Upanishads is the same, every-active, plastic, creative, particle of matter, which is the starting-point of existence in Sankhya philosophy. In Indian schools as elsewhere, materialism and pantheism, the antipodes of each other at first sight, are but two phases of one and the same thing, atheism!

7. Salvation, according to this, as all other systems of Indian philosophy, proceeds from right knowledge. Man is an ignorance-bound or illusion-victimized creature, and he makes himself miserable by his egoism, by regarding himself as distinct from God and his fellow creatures.

I, mine, me, this is his perpetual cry, and this is the source of his misery and distress. Let the spell be broken, let him recognize the great principle of non-dualism (adaitya) and let him be brought where he can unhesitatingly say: “Ahang Brahm,” I am Brahm, and he is saved. The process is not an easy one. Years of mortification and penance are needed to emancipate him from the power of ignorance, and bring him to right knowledge; but when once he has attained it, he is absorbed in the Deity, as a drop of water is mingled with the sea. Salvation then is absorption or annihilation of personal existence in the all-prevading divine substance of which man is but a particle.

8. This system has been called in a very appropriate sense, the last decision. It may, however, be called the first and last decision of Indian philosophy. It underlies and vitalizes almost every phase of thought that has flourished under the banner of religious philosophy in India. It is found in an embryonic state in the Rig Veda, the oldest religious book of the Hindus, and it is the substratum of the gorgeous ritualism of the Brahmans. It appears in mature manhood in the Upanishads and the Darshans, and it gives life to the form of religion that stands out in bold relief from the institutes of our national legislator, Manu, the ideas embedded in our national epics, the Ramayuna and the Mahavarat, the legendary tales of the Purans, and even the impurities and obscenities of the Tantras, the filthiest books associated with the religion of the Hindus. Nay, it has given color and complexion and life and energy to all the forms of heresy and rationalistic unbelief that have appeared in our country since the arch of its sacred literature was completed, several centuries ago. And to-day it moulds religious thought

from one end of Hindustan to the other. It has a strange fascination for the Hindu mind, and its influence within the jurisdiction of Hinduism is omnipotent. The property of a few skeptical thinkers in America and Europe, Pantheism is the common property of the Hindu nation, revelling unchecked, both in the palaces of the rich and the cottages of the poor, both in seats of learning and in abodes of ignorance, both in the cells of ascetic self-denial and in the houses of libertine self-indulgence. A nation of pantheists is at first sight a phenomenon that can never be realized in this world, but it has been realized in India; and a nation of pantheists is a fact!

9. Pantheism is exercising a fascinating influence over many a gifted and many a susceptible mind in Christendom, and the reason is obvious. Pantheism has a grand truth embedded in it, and that is the doctrine of the immanence of God in the world. That God is in every material object we see, that He in a sense thunders in the clouds, howls in the tempest, whistles in the wind, and warbles in the little rivulet, is an undeniable fact. God is immanent in nature as well as immanent in the human soul. And this doctrine of His immanence logically unfolded, develops, I am willing to admit, into Pantheism. I do not see, and do not pretend to be able to explain how this doctrine consists with that of the divine transcendence above the world, or how God is at one and the same time intramundane and extramundane. But I accept these contraries or truths which appear contradictions to our limited mental faculties. I do not see how the sovereignty of God consists with human responsibility, but I accept these contraries because they are in unison with the voice of intuition and revelation. I do not see how I am to work as if everything depended upon myself, and to trust as if everything depended upon God. But I accept these contradictions for the same reason. In the domain of science, as well as in the region of philosophy and theology, we are compelled on account of our short-sightedness to accept what Kant calls antinomies, or truths which are contraries to us, but consistent truths to minds endowed with faculties superior to ours. And it is because philosophers and theologians refuse to accept them and try to build up one-sided system with logical consistency, that they plunge themselves into error and propound theories derogatory, sometimes to man, but more frequently to God Himself.



## LECTURE II.

### THE RELIGIOUS IDEAS OF THE HINDUS.

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The impressions left on my mind by what I have seen in your country are very favorable indeed; and no one is more willing than I am to admit that you are, as a nation, superior to us in all that constitutes national greatness. In industry and enterprise, in ingenuity and skill, in intellectual advancement and moral excellence, you are far ahead of us. In one respect, however, we beat you; that is, as regards the antiquity of our race. A Jew and an Englishman were looking at a statue of Julius Cæsar, when the Englishman almost involuntarily exclaimed: "How sad it is to think that our forefathers were sunk in barbarism when Julius Cæsar lived and flourished!" "OUR forefathers!" exclaimed the offended Jew, "Pray speak of your own, who were doubtless barbarous enough; my forefathers were singing praises unto the one living and true God, centuries before Julius Cæsar was born." Yes, centuries before Julius Cæsar was born, centuries before Lycurgus laid the foundation of Spartan greatness, centuries before Solon founded the beautiful constitution of Athens, centuries before even the siege immortalized by Homer, Miriam raised that song of triumph to Him, who is glorious in holiness, fearful in praises, perpetually doing wonders. The pedigree of the Hindu nation may be traced back to that early date. About the time when Joshua was taking possession of the land of Canaan, the grand old hymns of the Rig Veda, the oldest and purest of the religious books of the Hindus, were chanted on the banks of the Indus. The nation had even then declined from the path of loyalty to God. The form of worship then prevalent in our country was nature-worship, that is, the adoration of the energies and powers of nature. This form of worship, comparatively pure, was followed by an era of elaborate ritualism, when the substance of religion was literally buried under its forms. Then came an age of rationalistic development when the varied phases of thought, that are paraded by your philosophers as the discoveries of the Nineteenth Century, flourished in India. Then was elaborated that system of class legislation which is a

marvel of sacerdotal pride and exclusiveness. Then came an age of gross idolatry and moral degradation, and to-day there is not an object so mean that a Hindu will not prostrate himself before and worship it. All objects of nature are in India objects of worship. The sun, moon, and stars, mountains, forests, and rivers, heroes, sages, and legislators, almost all kinds of inferior animals, down to the meanest reptile, are objects of worship in our country. The Hindu nation has been sinking down in the abyss of moral ruin with fearful rapidity.

Some of your philosophers propound a beautiful theory of progress in religion and morals. According to it, the original religion of man was Fetichism. From Fetichism man was raised by the law of self-development to the lower types of idolatry, and from these to the higher forms of Polytheism, from which he easily found his way up to Monotheism. And to-day he is found on the height of the religion of science, ready to die exclaiming, "Oh, science, now lettest thou thy servant depart in peace, for mine eyes have seen the glorious positivism of the Nineteenth Century!" Now, I wish you to observe that this beautiful theory has not been realized in India. In our country, as I have shown, there has been a retrogression rather than a progression, a fall from sublimer to coarser ideas of God and human duty, a fall from Theism to Fetichism, not a rise from Fetichism to Theism. This theory of progress has not been realized in any country on the surface of the globe. The fault of course rests with the world, not with the theory!

Please observe that Hinduism is the most omnivorous religion the world has seen. It has swallowed up, and assimilated to its nature all the phases of speculative thought that have appeared in our country during the last three thousand years. Atheism and Theism, and all the forms of belief intervening, materialism and pantheism with all the shades of thought coming between, have found a refuge within the capacious stomach of Hinduism. Buddhism for instance, is essentially an atheistic system, but Hinduism has managed to incorporate it into its own essence. As this system of religion is being lionized in America, in consequence of the charm thrown around it by Arnold's "Light of Asia", I wish to make some remarks upon it, though at the risk of giving a rambling character to my discourse.

Observe, in the first place, that Buddhism is a tissue of Plagiarism. It does not present a single idea or doctrine which may be represented as its peculiar property. Its doctrine of transmigration of souls is derived from Hinduism. Its God, KARMA, or the aggregate action of a particular state of existence creating a world of retribution, is derived from one school of Indian philosophy; while its idea of NIRVAN or extinction of mental activity in this life followed by annihilation, is derived from another. Everything connected with the life of the Lord Jesus Christ bears the stamp of originality. His life and character, His sayings and deeds, the manner and matter of His teaching, His modes of thought, and habits of life are all orig-



inal; while there is nothing original in Buddha. And yet people have the audacity to place the Indian reformer on a par with the Saviour of mankind!

Observe, in the second place, that Buddhism is essentially an atheistic creed. Your Comptism is but an improved edition of ancient Buddhism; and its Godless character is patent. And when you scatter the flowers of poetry or rhetoric around Buddhism, you ought to know that you are simply raising a Godless creed to the skies.

Observe, in the third place, that the morality associated with Buddhism is essentially selfish. Christian morality revolves around God. Christianity commands you not merely to do good, but to do good from proper motives; that is, with a single eye to the glory of God. The object of all the good you do is not your deliverance from evil, not your aggrandizement, not your exaltation, but the glorification of your Maker and Redeemer. Christian morality, then, immolates self and glorifies God. The morality taught by Buddha revolves round self. Its object is not the glorification of God, not the good of mankind, but self-deliverance. The Buddhist looks upon existence as the greatest calamity, and deliverance from it as the greatest good; and he practices virtue only with a view to deliver himself from what he considers the greatest evil. His morality, therefore, is selfish.

Buddhism, though atheistic, and opposed to the caste system, has been swallowed up by Hinduism, and its founder worshipped as one of the ten incarnations of Vishnu. Hinduism is therefore, not a unity, but a complexity, not a system, but a mass of systems, not a symmetrical theory, but a regular farrago of jarring theories. It is, therefore, difficult to present its characteristic ideas without being betrayed into gross contradictions. Let me, therefore, request that you will not attribute any contradiction you may observe in what I have to say regarding the salient features of Hinduism, to me. I am merely an ambassador and my person is sacred!

1. The first question to which I wish to draw your attention is, what do Hindus think of practical religion? or, in other words, in what does religion consist according to current ideas in India? In India, as in other countries, there are two classes of people, the learned few, and the unlearned many; and these two classes give two distinct replies to this question. Go to the ignorant masses, and they will tell you that religion consists in a series of lifeless forms and meaningless observances. The Hindu is the most religious being on the surface of the globe, and whatever he does, he does according to the prescribed forms of his religion. He gets up from his bed religiously, he washes religiously, he dresses religiously, he eats religiously, and he sleeps religiously. Nay, he becomes sometimes irreligious religiously. But his idea of religion is confined within the horizon of forms and ceremonies; all beyond is darkness. Go to the Hindu philosopher, and he will tell you that religion consists in a series of metaphysical subtleties. He

tries to solve the great problems of existence, and he believes that his religious welfare hinges on their solution. Let me illustrate this by a couple of significant examples. I visited a learned Pandit, at a place called Sitapore, and endeavored to draw him into a religious conversation. He asked me abruptly—"Do you know the essence of God?" I replied—"Sir, I do not know the essence of a single blade of grass; how can I know the essence of God?" He impatiently exclaimed, "You do not know the essence of God, and yet pretend to teach me? Go back to your home, study, and know the essence of God, and then you will truly be a pious man, and a good religious teacher." I visited another learned Pandit at Lueknow, my home, and he asked me—"Do you know the origin and end of existence, or how nature has proceeded and is to proceed?" On my confessing my ignorance, he also administered to me a similar reproof. According to the masses in India, religion is a matter of forms; while to the learned few it is a matter of metaphysical speculation.

You can have no idea of the greatness of the revolution accomplished in the sphere of thought by the Lord Jesus Christ when he said, "Out of the heart proceed evil thoughts," or "Verily, verily, I say unto thee, except a man is born again, he cannot enter into the kingdom of God"—you cannot, I say, have an adequate idea of this change till you go to heathen countries. Men in His time fell into the same mistakes about religion which you notice in India. The ignorant masses looked upon religion as consisting wholly in a series of forms, and the learned buried it under metaphysical subtleties. Christ transferred religion from the region of forms, and from the domain of wild philosophy, to its proper place, the human heart.

Hinduism, then, is a compound of two religions, one for the masses, and one for the learned few. That for the masses, is called KARMAKAND, or the department of works. The masses have no right to go beyond the forms of religion, or to attempt to know anything about God. The religion for the learned few is called GYANKAND, or the department of knowledge; and they are called upon to renounce works and know God. The transition, however, from the one department to the other is by no means an easy task. A man must forsake his family, and pass through years of mortification and penance, ere he is considered fit for promotion from the lower to the higher department. Then he has, moreover, the great task of finding out, and placing himself under the guidance of an accredited Guru, or teacher. The Hindu idea of inspiration is very different indeed from ours. The Hindu believes that the Veda was originally repeated in the hearing of a great teacher by God himself. That teacher repeated it in the hearing of his successor, and so through the medium of oral communication, it has come down to the accredited teacher of the hour. The man anxious to know God must find out this teacher and place himself unreservedly under his guidance.

Need I tell you that Christianity is the only religion in the world that is opposed to anything like monopoly or exclusiveness? It addresses all mankind as sinners without taking notice of the petty distinctions that separate them; and it points to only one way of salvation from sin, and progress in righteousness. It recognizes no privileged path, has no mysteries for favored people, and makes no distinctions in matters of religion. The other religions of the world, however, are by no means opposed to monopoly. The ancient religions of the world had their mysteries for the learned and truths for the unlearned. Mohammadhanism has its BATINI or ESOTERIC doctrines for the learned, and its ZAHIRI, EXOTERIC doctrines for the masses; and this may be said of all heathen religions now existing.

2. The second question to which I wish to draw your attention is— what is the Hindu idea of God? Go to the unlearned masses, and you will find them scarcely ascending from their gods to the sublime idea of an intelligent creator and ruler of the universe. Some sentimentalists in Christendom believe that Hindus worship God in their idols. They do no such thing. Instead of worshipping God, they simply worship the persons, heroes or sages, represented by the idols before them. There is not a single temple in India dedicated to the worship of God, or an image representing Him. Go to the Hindu philosopher, and you will find his ideas of God materially different from yours. You believe in a personal, intelligent, and voluntary Creator of the heavens and earth. The Hindu believes in an impersonal, un-intelligent and involuntary substance. You believe in a God capable of thought, feeling and volition; whereas the Hindu believes in an unthinking unfeeling essence. Your God has sympathies and antipathies—hates sin and loves the sinner: whereas the Hindu god is incapable of love and hate. I once asked a learned Hindu if he was sure that God loved him. His reply was characteristic—"God neither loves nor hates." Our God is the Almighty Ruler of the universe, whereas the Hindu believes either in idols, which are nothing, or in a Being which is equal in every respect to Non-Being.

3. I must now pass on to the Hindu notion of sin. According to the masses, association with matter is sin. The Hindus believe, as many ancient philosophers in Europe did, that there is something impure inherent in matter, and that our being encased in material bodies is a source of degradation and torment. Being associated with material bodies, is according to them, sin. Again, the Hindus look upon the legitimate gratification of our passions and appetites as sin. We know that our passions and appetites are given to us by God, and that when properly gratified they are sources of refined pleasures. The Hindu, however, looks upon them as sources of sin under all circumstances, and tries to extinguish them. And lastly, common people in Hindoostan look upon family life as sin. The missionary daily comes across men who assure him of their inability to become really

religious until they are free from the trammels of domestic life. The philosopher, however, represents sin as an illusion. He believes in the unreality of the world around him and of everything done by man. He is emphatically in dream-land!

4. The Hindu idea of salvation is suggested by the Hindu idea of sin. According to the masses, deliverance from material bodies, from the power of our passions and appetites, as well as from the trammels of domestic life, is in one sense salvation. According, however, to the learned, deliverance from ignorance is salvation. Man is laboring under an illusion, and therefore believes that he is distinct and separate from the objects of nature around him, and from God. Let him be emancipated from this ignorance and let him clearly see his identity with nature and God, and he is saved. Right knowledge brings him to where he unhesitatingly says, "I am God;" and this is to him the blessed paradise of rest in this world, and a prelude to his final absorption into the Deity or the all-pervading substance called Brahman.

Christians are called children of light, and that very properly, for they can answer certain important questions which force themselves on our attention. Take, for instance, the question embodied in the word, *WHENCE?* Whence have I come? This question the Hindu philosopher cannot answer any more than the scientist of the day, who wilfully lays aside revealed truth. The Hindu is not sure whether he has sprung out of the substance of God, or whether he is the result of a process of evolution, the starting point of which is a primordial atom. If however, he assures himself that he is a particle of the substance of God, he is deplorably mistaken. The Christian knows that God is his creator, and that whatever may have been the process or creation, he owes his existence, and every breath he draws, to Power Divine. He believes in the miracle of creation, and consequently in the possibility of miraculous aid from above, while the proud philosopher and scientist has no help beyond that of his feeble self to fall back upon. Again, the Christian can satisfactorily answer the question embodied in the word *WHY?* Why has God placed me in this world? The Hindu answer to this question is sad indeed. He very frequently represents this world as the sphere of divine sport—God creates man, and amuses himself by making him at times happy and at times miserable! Or, if he is enlightened, he believes that he is placed under an illusion by God himself for purposes to him unknown. The Christian is sure that God has created him for the manifestation of His own glory and he tries to glorify him in his body and in his soul, which are His. He is never in the dark, for whatever happens, whether to him prosperous or adverse, he cheerfully looks upon as fitted to subserve the grand object of his life, the glorification of God, and the consequent advancement of the best interests of creation. The Christian, moreover, can answer the question embodied in the word, *WHERE?* Where am I?



In a state of union with or separation from God? The Christian is no Christian till he has settled this most important question, till he is in a position to affirm that he is being led by his Father in heaven, along the path which he should tread. I have yet to come across a Hindu, or a Buddhist, or a Brahmo, or a devotee of conscience who has this blessed assurance. And lastly, the Christian can answer the question embodied in the word WUNTER? Whither am I going? The Christian is not only assured of his adoption into the family of God in this life, but he looks forward to an inheritance incorruptible, undefiled, and that fadeth not away. The Hindu looks forward to certain punishment—so does the theist, inasmuch as he is conscious of sin and believes in the impossibility of pardon. The Christian is emphatically a child of light, while the Hindu, or the Buddhist, or the Theist, or the light-hating scientist, is a child of darkness and despair.

### LECTURE III.

## MANNERS AND CUSTOMS OF THE HINDUS.

Practical Hinduism vies with speculative Hinduism in degrading a fine, intellectual people, dwelling in one of the most magnificent countries in this world can boast of. Speculative Hinduism confounds the creator with the creation, obliterates the eternal distinction between right and wrong, and represents human actions, as well as the objects of nature, as illusions. It cannot but exercise a demoralizing influence. Practical Hinduism is by no means better fitted to uphold religion and morality. It presents as objects of worship a host of gods and goddesses that are either monsters of ferocity or monsters of vice. It also obliterates moral distinctions by making that in the case of gods a virtue which in the case of man is vice. It is, moreover, a stepping-stone to the higher form of Hinduism. Practical Hinduism bears the same relation to speculative Hinduism which the law bears to Christ. As the law is the schoolmaster to bring us up to Christ, so is the lower form of Hinduism the schoolmaster to bring its votaries to the higher form. I am therefore justified in saying that practical Hinduism combines with speculative Hinduism in degrading and debasing the Hindu nationality.

In view of the wretched principles of Hinduism and of the abominable character of its gods and goddesses, what would you expect to find in India? You would expect to find a perfect picture of moral anarchy developed in India. You would expect to find the bonds of society dissolved, the ties of

domestic life rent asunder, promiscuous intercourse taking the place of holy matrimony, unnatural feelings developed, and vice and crime rampant. This dark picture, I am happy to say, is not realized in India. The Hindus are, on the whole, a virtuous people—I make use of the word virtuous in its ordinary acceptation, not in a Christian sense. They are proverbially a temperate and abstemious people. Your countrymen see strange sights in India. They sometimes see about 50,000 people assembled in an enclosure to celebrate a national festival. They sometimes see about 100,000 people congregated on the banks of a river to perform a prescribed ablution. But in these vast gatherings they rarely come across a man or woman the worse for liquor. The Hindus are not passionately fond of any intoxicating drug or drink. The Chinese are passionately fond of opium, and Englishmen are passionately fond of beer. I dare not say that Americans are passionately fond of beer—I do not wish to be hailed with rotten eggs in your streets! The Hindus, however, may justly be represented as a nation of teetotalers, and that in spite of the fact that some of the lower castes are addicted to drinking.

The Hindus, moreover, are proverbially mild and gentle. You will remind me of the mutinies, and say that they were not particularly mild and gentle then. But please remember that the gross crimes associated with those events were committed, not by the Hindu nation, but by those who are the scum of the Hindu nation, and who in times of revolution come up to the surface. Many dark crimes were committed by Englishmen in India in those troublous times. Barbarities were recently perpetrated by English soldiers in Afghanistan. Are we to lay these crimes at the door of the English people, and vilify them? No more are you justified in laying the dark crimes with which the mutinies are associated at the door of the Hindu nation. The Hindus, moreover, are exceedingly polite and urbane. Some people are in the habit of perpetually harping upon what they are pleased to call Asiatic treachery. They forget that duplicity and dissimulation are weapons which the weak invariably employ against the strong, and that treachery in the Asiatic races is frequently the natural reaction against the oppressions to which they are subjected by European nations. Nor are these nations free from duplicity and dissimulation in their intercourse with their equals. Take, for instance, an ordinary example: One Englishman visits another, and the host stands up, receives him courteously and says, "I am very glad to see you," while aside he says, "when will this bore leave my house." In his dealing, however, with the poor natives of India, it is not necessary for him to resort to duplicity—he has only to say to a native visitor, "Go out; don't disturb me at an unreasonable hour." If the word diplomacy means anything, it means duplicity, and when diplomacy is being reduced to a science in Europe, it is very cool of European gentlemen to bring sweeping accusations of treachery against Asiatic peoples. The



Hindus, according to philosophic observers like Bishop Heber, have virtues which Christian nations will do well to imitate.

Now here is a social problem for you to solve,—a nation under the guidance of an execrable faith, retaining not a few of the virtues by which it was distinguished when it was loyal to its God. This is, indeed, a strange phenomenon, but it is not hard to explain. Let me direct your attention to the following facts fitted in my humble opinion to furnish the explanation needed:—

1st. Please observe, in the first place, that a man is as a rule better than his theology. I emphasize the words HIS THEOLOGY, for man is never better than revealed truth is fitted to make him. I believe that man falls infinitely short of the lofty standard to which the facts of Revelation are fitted to raise him. He is, however, better than his own theology, which is tintured with onesidedness and error. The rabid Calvinist who exalts the sovereignty of God at the expense of human responsibility, thinks, wills, and acts, as if he were a veritable Armenian. The rabid Armenian who exalts the freedom of the will at the expense of divine sovereignty, hangs upon God with the intensity of faith and trust, which the Calvinist, as a rule, exhibits. Take another example: The rabid perfectionist who stands up and coolly affirms that he is sinless, never hesitates to sing with enthusiasm the chorus beginning with, "I know I am weak and sinful." While the rabid anti-perfectionist, who tells his experience in groans and sighs, sings with cheerfulness and joy, "My life flows on in endless song." Man is better than his theology, as a rule, and if the Hindu is better than his, we ought not to look upon the circumstance as very strange.

2nd. Please observe, in the second place, that a man's moral instincts are more powerful than his theological ideas. Whenever there is a contest between the instincts of our moral nature and our theological dogmas, the victory rests with the former, not with the latter. There has been a contest, going on for ages in India, between the instincts of the Hindu heart and the dogmas of the Hindu head, and the result has been, as might have been anticipated.

3d. Observe in the third place that there is a body of moral teaching, of the loftiest and purest type, associated with the wretched doctrines of Hinduism. When M. Renan, the brilliant but frivolous lawyer of Paris, traced some years ago the golden rule of Christian morality, "Do unto others as you would be done by," to the writings of Rabbi Hillel, the Christian world stood aghast before him. They felt as if one of the great props of evidence was giving way underneath their feet. It is, however, a dangerous thing to make the evidences of our religion hinge on a solitary doctrine of Christian theology, or a solitary precept of Christian morality. The golden rule may be found in all its entirety in the writings of Confucius, while the maxim, "Love your enemies," is found scattered up and down in the sacred books of

the Hindus. "Be like the Banian tree," says the Hindu moralist, "which casts its shade, not only over its friends, but even over those by whom its branches are cut off. "Be like the Sandal tree, which gives its fragrance even to those by whom it is cut down." There is, then, a vast body of moral teaching of the purest type in the Hindu books, and this teaching has not been in vain!

4th. There is, moreover, a vast body of legendary lore which is fitted to feed and nourish the national virtues of the Hindus. Let me illustrate this by an example:—the Hindus are a very hospitable people. Their hospitality is scarcely excelled by the splendid hospitality of your own country. How is their hospitality fed and nourished? By a beautiful legend, which let me relate. Once upon a time there lived a king, famed for his singular generosity. His name was the generous Karna. Narayuna, the great god of the Hindus, if not God Himself, determined to test his generosity; and so he appeared on the threshold of his palace, in the form of an aged Brahmin, and begged hospitality. The king hastened towards him, and with folded arms enquired, saying, "What will your reverence have for refreshment?" The Brahmin replied, "I am a hungry Brahmin, but before I prefer my request, I wish to know how many children you have?" The king replied, "I have only one beloved son, my heir, and my life." The Brahmin replied, "If you wish to satisfy an aged, hungry Brahmin, you must give me the flesh of your only boy to eat." The king said in reply, "Will not your holiness bring forward some other request: I am willing to give you half of my kingdom if you will spare me the necessity of slaying my boy". The Brahmin said, "I have no other request to bring forward, give me the flesh of your son to eat or see a Brahmin going out of your palace hungry." The king consulted his wife, and made up his mind to make the tremendous sacrifice. The Brahmin finding him ready, made another proposal still more trying. He insisted that the boy should be sawn asunder, and that he and his wife should hold the handles of the saw and ply it. But when the operation was about to commence, the Brahmin appeared in his original form of Narayuna, and blessed the king, saying: "Thou art generous indeed!" This legend is sung in the shape of a jingling ballad in our country, and along with others of a similar type feeds some of the national virtues of the Hindus.

5. And lastly, please observe that the efficacy of the death of Christ is not confined to the Christian Church. A virtue goes out of it, and exercises a beneficial influence over heathen lands, so that you find in these favored abode of error, good fathers, tender-hearted mothers, faithful husbands, loving wives, dutiful children, and honest members of society. These reasons are sufficient to explain the social paradox of a people professing fatalism and practising virtue of an amiable, if not a sublime type.

But there are certain destructive forces at work within the bowels of Hin-

du society; and if these were not counteracted, the moral death of our nation would only be a question of time. To some of these let me direct your attention, premising that, as India is nearly as extensive as your own country, the evils to be pointed out are not at work with the same degree of fury in all its parts. A gentleman about to leave England for America, paid a visit to an old lady in a country village. The old lady said: "You are going to America; you will of course see my boy Ben, and when you do so, please tell him that I am very anxious to see him." America loomed up before this old lady as a village scarcely larger than her own, and she felt sure that a man could not cross the Atlantic without seeing her boy Ben. Most people in America have a similar idea of India. They forget that India is a vast country, occupied by twenty different races, speaking twenty different dialects, and separated from each other, in manners and customs, as decidedly as the Italian is separated from the Englishman. The evils, however, that I shall point out, are ubiquitous in India.

1. The first evil to which I wish to draw your attention is the formidable caste system of which you have heard so much. The caste system has been properly described as the very essence, the life, and soul of Hinduism. In fact the caste system is Hinduism, and Hinduism is the caste system. So long as a Hindu observes a few of his caste rules, he is at liberty to believe in what he pleases, and do what he pleases. He may be an atheist, and propagate atheism without losing his caste. He may be an anti-theist, and propagate hostility to God, without being excommunicated. He may believe that his great grandfather was an anthropomorphous ape, to the great delight of the scientists of the day, without being ostracised. But if he drinks a glass of water given him by the holiest European alive, he forthwith becomes an outcast. Again, he may be guilty of adultery, fornication, and even theft, without losing his caste. Nay, he may commit all the dark crimes which human hands have perpetrated in this world, and yet retain his social standing. But if he drinks a glass of water given him by a Hindu of a very inferior caste, he is ostracised.

A missionary may, for a few dollars, get a learned Brahmin to translate the Bible for him, and even to write a treatise against Hinduism; but all the dollars of America will not induce the man so recreant to drink a glass of water given him by the missionary. Let me refer to an incident of the mutinies as illustrative of the hold caste has on the Hindu mind. A few wounded Sepoys were left uncared for in a room in the Agra fort. They were tormented by a raging thirst. A European soldier had compassion on them, fetched a glass of water, and offered it to one of the sufferers. The man refused to touch the glass. These men had evidently committed gross crimes—had murdered European gentlemen and dishonored European ladies; but they deliberately chose to die amid the horrors of thirst rather

than accept a glass of water given them by European soldiers.

The caste system represses the ingenuity of the Hindu race by making over the trades to the uneducated classes; dries up the fountains of sympathy in the human heart, and breeds class antipathies of the worst type. And it is the greatest obstacle which the missionary enterprise has to encounter in India. A respectable Hindu cannot embrace Christianity without being completely ostracised. The moment he does so, he places himself where he is shunned, not only by his friends and relations in general, but by his own parents; while his own wife and children shrink from his loving embrace. Some time after my baptism, a few of my female relations invited me to see them in the house of a common friend. I was not allowed into my own house, and I have not crossed its threshold since I was baptised, about thirty years ago. These female relations had with them a bright little boy, a nephew of mine, of whom I was very fond. As soon as I saw him, I instinctively stretched forth my hands to lift him up and draw him towards my bosom; but the boy, though only four years old, shrank from my embrace, saying, "Uncle, you have corrupted yourself, and I will not touch you." There are hundreds of persons in India, who are thoroughly convinced of the truth of Christianity, but who are prevented by this formidable system from entering the church by the rite of baptism.

2. Coolinism and polygamy are among the destructive forces at work in our country. You have here an infamous nest of polygamy, and you are trying to purify it. But your nest of polygamy is heaven itself compared with what we have in India, specially in Bengal. The Brahmins of the highest caste in Bengal are called Coolins, and no one of them is considered pure until he has married at least four wives. To a Brahmin of this caste marriage is a profitable trade; and so whenever he squanders away, his money and becomes poor, he has resource to a marriage as the easiest way of mending his battered fortune. A wretch of this description sometimes marries fifty wives. The question will suggest itself to your minds, how does he support them? Let me relieve you of all anxiety by stating that he himself is supported by his wives. He goes to the house of one and remains as long as he is feasted and feted, and then goes to another, and so on until he has completed the round of his felicitous visits. Nothing even in India is so demoralizing as this wretched custom, and its forcible suppression is demanded by the exigencies of a civilized government.

3. Female ignorance and female seclusion occupy a prominent place among the evils to be mentioned. Female ignorance and female seclusion ought in my humble opinion to go together. If females are held in ignorance, debarred from the advantages of education, or completely shut out of the cheering light of knowledge, the best thing you can do with them is to shut them up. I was never more impressed with this idea than when I noticed a circumstance in your country. I was going in a street car at Cincinnati, along



with half a dozen young men at about ten o'clock at night, when a lady stepped in, and with characteristic dignity occupied a seat. The sight suggested a train of thoughts to my mind, and I said to myself, what is the protection of this lady? The laws of your country protect her, as well as the traditions and associations by which your national character is moulded and fashioned; but her greatest protection is in herself. Her intelligence—that is her shield and her buckler. If she had been as ignorant as our countrywomen are, the best thing she could have done would have been to have stayed at home, and not to have walked out at such an unseasonable hour of the night. Ignorant women had better be shut up. You will perhaps say that ignorant men should be shut up. Yes, they ought—but who is to do the needful? The gospel of the nineteenth century, the law of the survival of the fittest, is on the side of the stronger sex. But ladies need not despair—they are taking to manly exercises, boating, skating, etc., and the time is not far distant when ignorant husbands will be shut up by their wives!

Seclusion, however, adds to the sorrows of ignorant women. If a number of educated ladies in America were confined in one of those dungeons called Zenanas, they might, by means of a hundred expedients, make their "duration vile" tolerable. They might, for instance, read good books, play upon musical instruments, or sing songs, and thereby while away their time. Or they might discuss politics, some ranging themselves under Garfield, and some under Hancock, and keep up a running fight for days and weeks, if not for months and years. In fine, they might have a hundred ways of making their seclusion endurable. But from these resources our ignorant women are entirely cut off, and to them seclusion is a source of unutterable torment. They lounge from one place to another without any specific aim of life, and without a single thing to interrupt the monotony of their existence. The only healthy excitement they have is a quarrel, which coming once in a while relieves them of monotony. You laugh—but pray remember that quarrels, big and small, supply the greatest portion of the excitement you have. Your theologians would die of monotony and inanity, if quarrels did not exist in the shape of theological controversies. Your republican politicians would die of languor if they had no democrats to oppose and abuse; and vice versa. Our ladies watch a quarrel with the same interest with which you looked for bulletins of news from Europe, when the Emperor of Russia was reading a thundering lecture to the Sultan of Turkey; and they divide themselves into conventions, not unlike that at Berlin, to adjudicate upon its merits. And in this way they amuse themselves for a short time.

Sometimes our termagants of inferior castes manage to keep a quarrel alive for days, if not weeks. They go on exchanging compliments until they are literally hoarse, and then they throw down a basket and postpone the

quarrel till it is lifted up. They retire to their houses, and at the appointed time, come back to lift up the basket and resume the quarrel. Your reviewers do the same, when they carry a controversy to a certain stage, and give their readers to understand that the remaining arguments are to be presented in the next number.

4. Early marriage and perpetual widowhood are among the destructive forces at work. India is emphatically a land of baby marriages. In India girls three years old are married to boys five years old; and on occasions, certainly rare, the marriage ceremony takes place even before the parties united in wedlock are born. It has sometimes occurred that a girl has been ushered into the world a widow. This, however, is not a common phenomenon, but a girl widowed at the age of five or seven or nine, is an ordinary sight. A girl thus widowed is compelled to remain a widow all her lifetime. A man in India is at liberty to marry as often as he likes. A Hindu is sometimes driven to a second marriage even during the lifetime of his first wife. He cannot do without male issue—he needs a male child to perpetuate his name and caste privileges, as well as to perform his funeral ceremony, and thereby expedite his egress from purgatory. And if his first wife does not present him with a male child, he is compelled, often against his will, to marry again. But the girl widowed at the age of five, in consequence of the stupidity of her parents, is debarred from the privilege of a second marriage. She must continue a widow all her lifetime. Some degree of indulgence is extended to her for a few years; but when she reaches the twelfth year of her life, she becomes a widow indeed. She has to lay aside her finery and her jewelry, sometimes to shave her head, and to make herself as ugly as a cruel system of superstition can make her. She has to subsist on one principal meal a day, and that of the coarsest kind. She has to fast twice a month, and on the fast days she is not at liberty to drink a drop of water, though the thermometer exhibits an excessive amount of heat. And poor thing! she is cut off from public sympathy, the sympathy of all but those who are very near and dear to her. The Hindus believe in the doctrine of transmigration, and they look upon her sufferings as the punitive consequences of the sins she is supposed to have committed in some previous state of existence, and when this idea gets into the head, the springs of sympathy are dried up. In former times the widow had to immolate herself on the funeral pyre of her husband, and a European lady justly says that her condition then was better. An hour's torment, and all was over. But now she has a life of sorrow, distress, and unutterable wretchedness.

Your Zenana missionary works among these miserable persons, and the simplest truths she teaches are revolutionary. When, for instance, she reminds them that they have minds to educate, or souls to save, they gaze upon her in mute amazement. They know that their male relations have souls to save, and minds to look after; but as for themselves, they are born



to drudge and slave, and the pleasures of knowledge and salvation are not meant for them. When the progressive women of your country agitate for the extension of the suffrage to the female sex, or for seats in the legislature, they are said to promulgate revolutionary principles. What a gap between principles looked upon as revolutionary among you, and those which are considered so in the Indian Zenana!

The missionary in India is not merely a missionary of the cross, but a missionary of civilization. He does not come up to the grandeur of his position when he tries to separate Christianity from the glorious forms of civilization with which it is indissolubly connected, and to present it in what is called its original simplicity. The missionary, however, does not present Christianity in its pristine simplicity. He separates it, indeed, from the forms of civilization with which it is connected, but he does not separate it from its forms of ecclesiastical and theological development. He does not carry with him a steam engine or a cotton mill; but he carries with him a fossilized creed, or a petrified theology, and stereotyped forms of church government. He carries with him standards and symbols, disciplines and catechisms, but he leaves behind him telegraphs and telephones. The fault, however, does not rest with him. You give him money enough to hire a birch rod and force catechisms into the heads of his converts, but you do not give him money enough to buy a steam engine and improve the water supply of the town in which they live. My decided conviction is, that if the missionary were to leave behind him his catechisms and systematized theology, and take with him some of the improvements of the day, he would be hailed as a greater benefactor than under the present circumstances he can possibly be. India needs the Bible, and the civilization of which the Bible is the productive cause, more than theological controversies and ecclesiastical wrangling.

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#### LECTURE IV.

## THE RESULTS OF MISSIONARY LABOR IN INDIA.

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The apostles of our Lord Jesus Christ occupied a unique position when they began the great work of their lives, the work of propagating a new faith. They were a feeble and forlorn band, men without wealth, without power, without social influence, without respectability, and without such learning as is valued in this world. And they had, moreover, the whole world with its wealth, power, influence, respectability and learning arrayed against them. Yet their efforts were crowned with signal success. When

we contemplate that success, we are tempted to look upon it, at first sight, as an inexplicable phenomenon. But when we narrowly look into the matter, we cease to wonder at its greatness. The apostles had that with them which was pre-eminently fitted to make them successful. They had, for instance, truth on their side; and truth is inherently fitted to triumph in this world. Truth has to contend with gigantic systems of error; but it is beautifully adapted to overcome and annihilate them. And inasmuch as the apostles had truth, unconquerable and all-triumphant truth on their side, their success, splendid though it was, ceases to be a matter of wonder to us. Then again the apostles had, not merely truth, but God on their side. They had the unlimited power and the unerring wisdom of heaven to support them in their labor of love. And when we think of these essential conditions of success in their career, the victory with which it was crowned, in the teeth of appalling difficulties, ceases to be an inexplicable phenomenon to us.

Please observe that these two conditions of success met in the missionary whom they sent abroad. The missionary left your shores, armed with truth, invincible, all-conquering truth; and when you sent the missionary abroad thus armed you had a right to expect success. The missionary, moreover, had God on his side, the unlimited power and unerring wisdom of Heaven to guide and sustain him in his labor of love. And when you sent him abroad thus armed and thus supported, you had a right, I repeat, to expect success. And in the course of Providence, I have come to your country to assure you that your expectations have been realized, and that the efforts of your missionaries have been crowned with encouraging success. Indian missionaries have no reason to be unduly elated. Their success has not been magnificent enough to justify undue exaltation or self-complacency on their part. But neither have they reason to be unduly depressed. God has crowned their efforts with success brilliant enough to prove a source of encouragement to them, as well as to you, their constituents. This success let me set forth in the simplest manner possible.

I will not burden you with statistics, though these are pregnant with encouragement. With two or three exceptions, all our Protestant missions have been organized within the last seventy years, and many of them are new organizations. Our own mission, for instance, the Methodist mission, is only twenty-five years old, and missions have been organized since ours was instituted. And yet to-day we have in India a Protestant, native Christian population of about 450,000 souls. An accurate and comprehensive census was taken about ten years ago (the coming year is the missionary census year), and that placed the native Christian population of India, including Ceylon and British Burmah, at 300,000 souls. No regular census has been taken since, but certain tables of statistics, accurate as far as they go, though not comprehensive, have been compiled by a countryman of

yours, of whom you may be proud; and according to these there has been an annual increase of upward of 9,000 souls to the church. Adding to the total the many thousand souls gathered in during the recent Madras famine season, we have the number indicated above, viz: 450,000 Protestant native Christians in India. We have about 400 ordained native ministers and about 4,000 preachers and teachers of all grades, in various parts of the country, engaged in proclaiming the truth, as it is in Jesus, either in organized churches, or in thoroughfares, and market-places. Add to this the amount of apologetic literature that has been raised up, and of the religious knowledge that has been spread, and of the beneficial influence that has been exerted through the various departments of missionary labor, and the result cannot but appear to you encouraging. But I leave the statistics behind me, and proceed to speak of the great changes I have myself noticed during the last twenty-five years in India.

Observe in the first place that missionary labor has raised bright churches in all our great cities and towns, and in not a few of our villages, side by side with Hindu temples and Mahomedan Mosques. And while the influence proceeding from these infant churches is confessedly—that is, according to the confessions of Hindus and Mussulmans themselves—on the increase; that emanating from these hoary temples and mosques is obviously on the decline. Let me illustrate this by reference to what I have myself seen. My work obliges me to travel a good deal in India, as I have been doing in your country, and wherever I go, I have the satisfaction of attending, and very frequently speaking in a native Christian place of worship; and I have the satisfaction, moreover, of attending, and frequently speaking in a native Christian Sunday School. A few months before I left India for your country, I visited a place called Amritsir, one of the principal cities of the Punjab, a province lying to the northwest of India. The city is the stronghold of the prevalent religion of that province, the religion of Nanak, a religion, at first considered by the Hindus a heresy, but now regarded as part and parcel of Hinduism. Nothing shows the omnivorous character of Hinduism more thoroughly than the rapidity with which this system has been devoured by it, and assimilated to its nature. Nanak contemplated a midway reconciliation between Hinduism and Mahomedism, by means of his new faith, and so he laid the foundation of a doctrine the most heterogeneous in its nature. You are aware that no two religions can be more diametrically opposed to each other than Hindunism and Mahomedism. The one is literally the antipodes of the other, and yet this reformer thought it practicable to reconcile them by means of a mongrel creed. His creed was at first regarded by the Hindus as a heresy. It is, however, now looked upon as almost an essential element of their many-sided, hydra-headed system of religion. But to return—this place is the stronghold of his follow-

ers, for it contains their golden temple. This temple is a very elegant structure made of pure marble, standing in the center of a large reservoir, which is surrounded by an embankment of stone masonry. The temple is approached by a marble causeway, and is surmounted by a number of small domes which are covered by thin plates of gold. When I was in this city, I walked out one morning to see this beautiful temple—and as I went on, I saw groups innumerable of men, women and children threading their way along the streets, along the embankment and through the causeway into the temple. What were they doing in the temple? They were simply prostrating themselves before an open book, as large as this pulpit Bible. This book is kept open on a silver throne, overhung with a canopy of embroidered cloth, from four in the morning until about ten in the night, when it is removed to a neighboring house, where a regular bed is set apart for it, and where it is supposed to sleep! The sight was to me sad—so many human beings, beings endowed with reason, engaged in such irrational worship! But in this city, I saw another sight which was to me a source of very great consolation indeed. I spent a Sabbath day in the city, and on the evening of that day walked out to attend the Native Christian place of worship, on the other side of the city wall, and as I went on I saw groups of native Christians, men, women, and children in their Sunday suits threading their way along the streets towards their place of worship. I joined one of these groups, and after a short walk found myself ushered into a substantial, capacious church, though by no means furnished as your churches are. I saw before me upwards of a hundred persons, men, women, and children, redeemed from heathenism, assembled to worship Him whom you worship in your churches and cathedrals. In one side of the church I saw a choir of native Christian girls seated around a harmonium, and on the pulpit I saw a native Christian brother about to begin the service. The opening hymn was given, the choir raised the tune, and upwards of a hundred voices, voices of men, women and children redeemed from heathen degradation, were raised in joyous and jubilant adoration of the Great Redeemer of mankind; and when the preliminary portion of the service was over, the native brother, in the pulpit, delivered a thrilling discourse on the love of the Lord Jesus Christ.

I will now ask you to follow me to another city. On the banks of the river Ganges, one of the sacred streams of the Hindus, stands a city which Europeans call Benares, but our countrymen, Kashi. Bishop Heber, in his Journal, says, that he never saw a city more characteristically, and more thoroughly oriental than Benares. Its narrow, stone-paved streets, overhung with lofty buildings of a peculiarly antique shape, its innumerable temples, its countless gods and goddesses, its deep sacred walls, and its magnificent flights of steps descending into the waters of the holy stream on which it stands,—all these give it a peculiarly oriental character. The most magnificent of its holy temples is called the Golden Temple of Bish-



eshwer. This temple is not so elegant as the one I have described: but it is in some respects more magnificent, and decidedly more honored in the Hindu estimation. It consists of a central hall with apartments in front and rear, and is surmounted by a conical dome, and a light pavilion, both covered with thin plates of gold. In one of the front apartments you might see the god literally sunk in a small reservoir of water, and literally buried under a heap of flowers of all colors and shades of colors. As there is a great deal of sentimentalism abroad in this land with reference to the religions of Asia, I will give you a glimpse of the character of the god worshiped in this temple by myriads of enthusiastic devotees. And fortunately it is not necessary for me to theorize on his character. I have simply to state and explain a few of the pet names which the Hindus themselves give to this deity in their moments of devotional enthusiasm. They call him BHOLA, which means, "absent-minded." Now why is this god called the absent-minded god? Is it because he is perpetually wrapped up in holy thought and sublime contemplation? No. Is it because he is perpetually absorbed in schemes of benevolence and philanthropy? No. He is called the absent-minded god because he is perpetually in a state of intoxication. He drinks a solution of Indian Hemp which you know is an intoxicating drug, and he smokes Indian Hem; and it is because he is perpetually out of his senses, that he is called the absent-minded god by his devotees in their moments of pious ecstasy. He is, moreover, called BHUTNATH, which means the chief of ghosts, because in moments of intoxication he loves to roam about in sequestered places, in places where the dead are cremated, among the ruins of ancient temples and castles, and in the solitude of pathless forests. Such are his favorite haunts, while his companions are ghosts and hobgoblins. He is also called the YOGEE, the hermit, because he appears all but naked with a piece of tiger skin thrown carelessly around his waist, his body bedaubed with dust and ashes, his hair clotted, and a large cobra coiled on his head. He is a fearful thing to look at, and he is called MAHADEO, or the great god, and under various names, and in various forms he is worshiped from one end of India to the other!

Not far from this temple stands another, only inferior to it in magnificence and sanctity. This temple is called the temple of GOPAL. I ask the question—what character does the god worshiped in this temple, and that by myriads of enthusiastic devotees, bear? In this case as in the former, I have simply to state and explain a few of the pet names his followers give him. They call him NANICHOR, or butter-stealing god. When he was a little boy, he was a little rogue. He used to steal butter, cream, sweets—in a word, he used to steal whatever he could lay his hands upon. Besides he used to kick up rows in the vicinity of his house, and literally made the place too hot for his poor mother to live in. Another of the names given him is LAMPAT, a word meaning cunning, but in this connection one skilled in flirta-



tions. When this little rogue became a young man, he developed into a profligate. He spent his life amid flirtations with a number of milk-women, and kept up an illicit intercourse with the wife of a man. And the adulterer and the adultress are among the favorite gods worshiped in India, and I am sorry to add that I myself was their worshiper before my conversion.

Such are the gods worshiped in India! And the principles professed are if possible even worse. I have no time to dwell on them now, but I may tell you that one of the fundamental principles of Hinduism is—God is the author of sin! Travel from one end of India to the other, from Dan to Beer—sheba, and you will not come across a well-taught Hindu who will shrink from the responsibility of representing God as the author of all his sins and misfortunes.

A short time before I left India, I accompanied one of the best of your missionaries, Rev. B. H. Badley, my kind-hearted preacher in charge, to a fair, where we preached the gospel to crowds of hearers. One of these, evidently a Brahmin, stepped forward and said vociferously that God was leading him to sin, and punishing him for it. He had the the audacity to say what my lips quiver to repeat—he said that if he could only catch God he would give him a thrashing! Such are the gods worshiped and such the principles professed! And yet your sentimental philosophers affirm that the difference between Christianity and Hinduism is only a difference of degree, not a difference of kind. And when missionaries refuse to accept this buttered phraseology, they are represented as a set of fanatics and bigots! There is an eternal, an essential difference between our religion, which is God-given, and heathen religions, which are the creations of the evil one.

In this city, the citadel and stronghold of Hinduism, missionary labor has raised three witnessing churches, one belonging to the church mission with a membership of about 200, another belonging to the London mission with a membership of about 100, and the third belonging to the Baptists with a membership scarcely less considerable. And while the influence proceeding from these ecclesiastical establishments is obviously on the increase, that emanating from its hoary temples is apparently on the decline. I might take you from city to city and present similar proofs in corroboration of my position, that missionary labor has raised bright churches in a country where temples of worship have always been scenes of darkness and degradations.

My second proposition is missionary labor has raised bright homes in a country where the very idea of a home, properly so-called, can scarcely be said to have existed. In India we have had households, aggregations of people, but no homes. Where women are degraded as they are in India, forcibly debarred from the advantages of education, or completely shut out of the cheering light of knowledge, homes cannot exist. One of the many things in your country which have left a favorable impression on my mind

is the joyousness of your homes, and I need not tell you that the glory of your domestic life is to be traced to the exalted position to which Christianity has raised the women of your country. It is because they have been raised to the position they are intended to occupy and adorn, that your homes are sweet and joyous. And it is because women in India have been kept down by a cruel system of superstition, that our homes have been for ages dark and dreary. But Christianity has already commenced a reform in India in this direction. I visited a place called Allahabad where there is a pretty large native Christian village. The occupants of the village are poor people, their salaries ranging between two and twenty-five dollars a month. They live in mud houses; but I was struck by the appearance of neatness and some degree of refinement which these presented—the walls whitewashed, the floors swept and garnished, the few articles in each house tastefully arranged, woman in her proper position, and children clothed and educated. Now compare these houses with those of the community from which these poor native Christians have been separated, a comparison instituted between them and the houses of the grandees and princes of India being obviously unfair. The Hindu houses of their order are abodes of filth and squalor, their walls rugged and unsightly, their floors scarcely swept, scarcely an article of furniture properly arranged, woman in rags and not in her proper position, and children roaming about stark naked and going without education. These Christian homes are not merely abodes of neatness and refinement, but they are homes of piety and godliness. I spent a night in one of these houses, and when the dinner was over they brought to me the big ha' Bible, and I enjoyed a season of prayer with them. On inquiry I found that family prayer was kept up in almost all these houses—a thing which cannot be said of nine-tenths of the homes of Christendom. Please observe that these are by no means the highest class of homes which Christianity has raised in our country. From these you rise through a gradation of homes more or less refined, till you come up to those of the educated converts, whose minds have been expanded by the literature which is the greatest glory of your land, barring your religion, and let me tell you that these are not very far behind the best of your homes in elegance and refinement.

Christian civilization is making progress in India in spite of obstacles thrown in its way even by those whose duty it is to push it forward most vigorously. It is not perceived, as it should be, that in these days when miracles cannot be summoned to our aid, Christianity cannot display its superiority over the other religions of the world, except through the triumphs of the civilization to which it has given birth. An unbeliever cannot see the great change it effects in the sanctuary of the human heart, and if Christianity had nothing externally grand to appeal to, its claims would be disallowed. And consequently when its advocates try to detach it from

the miracles of progress with which it is connected, they separate it from the only realities by which its divine origin can be proved to a demonstration. If native Christians in India remained after their conversion as decidedly sunk in semi-barbarous stagnation as their countrymen generally are, they could scarcely be a city set on a hill, and attract their countrymen towards their adopted faith. And consequently those who throw obstacles in the way of their adopting the amenities and refinements of civilized life are literally checking the progress of our religion in our country.

My third proposition is—Christianity has raised bright hearts in a country where the human heart has for ages been a scene of darkness and despair. You can scarcely have an adequate conception of the condition of the human apart from Christ till you go to a heathen land. Dr. Fowler, in a splendid sermon at Ocean Grove, said that he could with a dozen cutthroats in America get up a church better than one could with a dozen of the most enlightened men of a heathen land. In one sense this is true,—your cutthroats and blackguards have in consequence of gospel light brighter views of God and human duty than our philosophers; while your axioms are mighty problems in our land. One feature of my work is house-to-house visitation. I get up every morning, visit a few of my countrymen, and try to remind them of the awful claims of eternity. One morning I walked out, and as I entered a narrow lane I saw a man, apparently very ill, seated on a piece of blanket, spread over a veranda. I made up my mind to have a little talk with him. I walked up to him and introduced myself as a preacher of the gospel, anxious to have a little religious conversation with him. He ordered a seat for me, not being able to ask me to sit down on the piece of blanket on which he was seated without polluting himself. I began conversation by saying—“Sir, you look very ill; what is the matter with you?” He replied, “Oh I have been very ill, and I believe the hour of my departure is at hand.” I said, “I pray God may restore you to health; but supposing you die, what will become of you?” “What will become of me!” he said, “that question can never be settled on this side the grave.” He paused for a moment, and then corrected himself, saying, “Did I say that question could never be settled, it has been settled—I have sinned, and punished I shall be; no power, not even Omnipotence, can deliver me from merited punishment.” This man was, with the calmness of despair, looking forward to future punishment, and I have come across many in the sad predicament in which he was. When Bishop Andrews visited India, a love feast was held at Bareilly in which about a hundred preachers and teachers were present to listen to the Bishop’s exhortation. Many of these workers declared in tones of unmistakable sincerity, that though they had sinned and gone astray, they were looking forward to an eternity of bliss through the blood of the Lord Jesus Christ. There are to-day innumerable hearts in India instinct with Christian vitality, radiant with Christian joy, and buoy-

ant with the sure hope of the gospel.

My last position is—Christianity has already begun in India the work of sending glorified souls to Heaven. It has not merely raised bright places of worship, bright homes, and bright hearts, in a country full of spiritual darkness, but it has peopled Heaven with its converts gathered therein. When I was a boy in Calcutta, a young man of an exceedingly amiable disposition embraced Christianity, and served with distinction as a preacher of the gospel. The Lord, however, thought fit to remove him to a higher sphere of usefulness. The young man had consumption, and for a time he lingered between life and death under the hospitable roof of his kindhearted missionary teacher. But when he was cautiously assured that he was dying, being too feeble to sing, he repeated the hymn beginning with

The hour of my departure's come,  
I hear the voice that calls me home.  
Now oh! my God, let trouble cease,  
And let thy servant die in peace.

With the sentiment of this grand hymn in his heart the young man passed into glory through the portals of death. When I was at Benares, I was awakened one night at about 12 o'clock, and desired to see a dying friend. I hastened into the death chamber, and found my friend seated on his bed, supported by two of his companions. When I entered the room I heard him distinctly offering up this prayer—"O Lord Jesus, receive me, even me!" He went on repeating the same prayer until he died. When I was at Shanje-hanpore, serving as head master of our orphanage school, I visited a young man suffering from consumption daily for about a month. One morning, as I was drinking tea with Mr. and Mrs. Buck, in charge of the establishment, two of the kindest friends I have in this world, a student ran into the room, and speaking to me, said—"the patient wishes to see you." Both Mr. Buck and myself hastened into his room. When he saw us, he smiled sweetly, and stretching forth his hand, said—"I wish to shake hands with you before going to my Father in Heaven. What day of the week is this?" We said—"Saturday." "What hour of the day?" We said—"about nine o'clock." He said—"I am very glad it is Saturday; to-morrow, on the blessed Sabbath morning, I shall be with my Father in Heaven." The young man died on the following morning, at about 2 o'clock. These instances are enough to show that Christianity has already begun in India the work of sending up glorified souls to Heaven.

Put these results together—the bright places of worship, the bright homes, and the innumerable bright hearts it has raised in India, and the glorified souls it has sent up from India, and missionary labor will not appear to you a failure. The success attained, when contemplated in connection with your cost of money and men, cannot but be pronounced brilliant; but when contemplated in connection with what has yet to be done, it appears insignificant indeed. About 450,000 souls have been gathered out of a population



of 240,000,000 of souls—a drop in a bucket. Nor do I consider myself at liberty to hold out hopes of the speedy evangelization of my country. India will not be converted by magic in the twinkling of an eye. When the telegraph wires were being first mounted in India, some of our countrymen were engaged, in convocation assembled, in divining their meaning; and when the assembly were at its wit's end, a sage stood up and with an air of triumph, offered the needed explanation. He said—"When this system is completed, government will pull the wire and the whole country will be christianized!" There are some Christian preachers in India now whose opinions are not less ludicrous. These persons think that if a number of good churches are raised among nominal Christians, their appearance will christianize the country with miraculous rapidity. My belief is, that a century of systematic labor, carried on by trained workers, will be needed to render the missionary enterprise a success in India. You have a vast work before you, and the sacrifices you will be called upon to make are great indeed. But you will not be losers. The law of Christian progress is—in proportion as you raise others, you raise yourselves. You have colored people in your country, and you owe them a great deal. Keep them down by artificial means and you keep yourselves down. The worst effects of slavery in your country were exhibited not in the slave but in the master; and the worst effects of partial legislation in India are to-day exhibited in its European and East Indian population, rather than in its native races. Raise the down-trodden nations of the world, and you raise yourselves. And in proportion as you raise these races, in that degree do you raise your own selves. And so the blessed enterprise in which you are engaged will leave you gainers and not losers.

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## LECTURE V.

### PERSONAL EXPERIENCE.

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I was born and brought up in a Hindu home. When a child and a boy, I saw Hinduism embodied in various forms. I saw Hinduism embodied in temples more or less grand, in gods and goddesses more or less ugly, in ceremonial observances of various kinds, and in a grand series of festivals and fetes. I saw the power of the national faith of the Hindus in the austerities and penances practiced by our religious mendicants, and its cruelty in the treatment to which our widows are subjected. But I was not instructed, rooted and grounded, in the principles and maxims of Hinduism. My parents were very anxious to educate me—in fact, I could not do without education. I belong to one of those castes called in India the literary castes; and men in our caste have literally to choose between starvation and educa-



tion. They cannot earn their livelihood by the labor of their hands, as mechanics or as artizans, without bringing disgrace upon themselves, their families and their castes. And often would our guardians speak to us boys, in some such strain as this—they would say: “Remember! you belong to our family and our caste, and you cannot earn your livelihood as carpenters or as blacksmiths without bringing disgrace upon yourselves and us, and our forefathers of blessed memory; educate yourselves, and so be ornaments to the respectable society to which you belong.” They were then very anxious to educate me; but in their schemes for my intellectual advancement, they fell into the mistake of throwing religion into the background, as many Christians unhappily do. But their mistake was a blessing to me, inasmuch as the wretched principles of Hinduism cannot but demoralize the parties into whose minds they are early instilled.

I was at first sent, along with my cousin, of whom I shall have occasion to speak, to a vernacular school opened in Calcutta, by one of our educated countrymen; and, after I had finished my course therein, I was sent to an English school, and that school happened to be the great institution opened by the Prince of Indian Missionaries, Dr. Duff, and removed to my neighborhood, in consequence of the disruption which laid the foundation of the Free Church of Scotland. In this college, I was initiated into the mysteries of the English language; and I had not made much progress in the literature and science enshrined in it, ere I completely lost my faith in Hinduism. The *MODUS OPERANDI* was simple enough. Hinduism is indissolubly associated with a body of false science which is represented by its champions as part and parcel of its revelation. Christianity does not profess to teach science, and so it makes use of scientific terms in their ordinary acceptation, not in their scientific sense—but the sacred books of the Hindus do profess to teach science as well as religion; and the science they teach is, according to them, as decidedly revealed as the form of faith embodied in them. Consequently, Hinduism stands or falls with the science with which it is inseparably connected. Now no science can be more obviously, more egregiously false than that embodied in its sacred books. They, for instance, teach that the earth is flat, somewhat like the water-lily with its petals turned towards its centre; and as soon as a little boy learns in an English school that the earth is round like an orange, his faith in Hinduism is shaken. They teach, moreover, that there is a mountain on the surface of the globe higher than the sun, moon, and stars, and that the succession of day and night is caused by the movements of the heavenly bodies from one of its sides to the other; and as soon as a boy is assured that this mountain is a myth, his hereditary faith totters. Again, they teach that there are seven concentric oceans on the surface of the globe, one of salt water, one of fresh water, one of sugar-cane juice, one of milk, etc.; and as soon as a boy obtains an insight into the dreamy character of this piece of geographical information, he be-

gins to despise the religion of his country. His lisplings in science prove the glaring absurdity of Hinduism. Even the little correct knowledge I received in the lower classes of the Free Church Institution was enough, not merely to shake my inherited faith, but to breed in my heart a positive contempt of Hinduism.

Nowhere is the destructive portion of missionary work done so thoroughly as in English schools. Government schools are based on the boasted principle of neutrality, and the teachers in connection with them are strictly directed not to interfere with the beliefs of their pupils. But the neutrality is a dream and the order a dead letter! However loyal the teachers may be to the principles of the public service, the inevitable result of their labors is the destruction of the Hindu faith. The pupils under the tuition or training lose their faith as naturally and as certainly as sparks fly upwards! But government destroys, does not construct,—destroys a corrupt belief, but does not substitute for it a better faith. Nay, we may justly bring against it the serious charge of lending its aid towards the propagation of varied forms of infidelity and scepticism. The constructive work, however, is done in Mission schools, the importance of which, both as antidotes to the poison spread by Government schools, and as instruments of Christian propagandism, can not be over-rated. How is it done? In the very best way conceivable,—by the systematic teaching of the Bible, and suitable books on the evidences of Christianity. The Bible occupies the most prominent place in the curriculum of the Mission school, and all other studies are made by its Christian teachers subservient to it. History, Philosophy, and even Geography, are compelled, as it were, to contribute, each its own quota, towards this central study; and if the necessity of employing non-Christian teachers could be obviated, as it would in time be, Mission schools would develop, not merely into the mightiest agencies known for the propagation of our faith in India, but into theological institutions worthy of being ranked with the schools of the prophets of ancient times.

Excuse this digression. I was not merely early taught in the principles of correct science, but in the truths of Christianity. No system could be more complete, more symmetrical, better fitted to bring about the end contemplated, than what was carried out by Dr. Duff in his institution. Christianity was carefully taught even in the lower classes through the instrumentality of the elementary books, called *Instructors*, which he had himself compiled with the help of his colleagues; and even such a book as a rudimentary treatise on Geography was made fitted to teach precious Christian truths. A more thoroughly Christian course of training can not be conceived; and I look upon my being brought up under it as one of the greatest blessings of my life. The elementary books on literature, history and even geography, left on my mind a favorable impression regarding Christianity; while the reading of the Bible and some small pamphlets on

the evidences of our religion, led me almost imperceptibly to a recognition of its divine origin. I remember an incident of my life, which is fitted to set forth the truth of the oft-quoted saying, that to an unprejudiced mind the Bible is its own evidence. I could not read the Gospels without being convinced of the exalted purity and excellence of the character of our Lord; and when alone in a dark room I read the chapter of Matthew, which graphically describes the crucifixion of Christ, my whole body shook and trembled; and I felt as if a great crime were being committed under my eyes. I believe the Holy Ghost then for the first time manifested His power within me.

To be convinced of the truth of Christianity is one thing, and to embrace it, especially in a country like India, is another. I could not act up to my convictions without forsaking my home, parents, brothers, sisters, and everybody near and dear to me; and the tremendous sacrifice before me made me stagger. People here scarcely know what the simple word, baptism, means in India:—A respectable Hindu baptised is shunned, not only by society at large, but even by his own parents, who consider it pollution to touch him; while the very wife of his bosom, and his own children, naturally recoil from his loving embrace or touch. A short time after my baptism, I saw some of my female relations, who had come to the house of a common friend to see my cousin and myself,—entrance into our own house being peremptorily denied us. They had with them a little boy, of whom I was fond, he being the eldest child of a beloved cousin of mine. As soon as I saw him, I instinctively stretched out my hands to lift him up and caress him; but, though about five years old, he was true to the caste principles instilled into his mind, and he shrank from my embrace, stating, “Uncle! you have corrupted yourself and I will not touch you!”

Though disinclined on the whole to prove true to my religious convictions, I was very fond of attending the lectures on Christian topics which our missionary teachers and others used to deliver in the two great missionary schools of Calcutta, our own and the General Assembly’s, at some distance from my house. One night, I was returning with my cousin, Babu Bhubun Mohon Bose, from a lecture in the latter institution; we were overtaken by a storm, which combined with the sentiments of the discourse we had listened to in solemnizing our minds; and we went on absorbed in profitable meditation. My cousin, who had even in boyhood evinced an irresistible tendency to a religious life,—who had often in my presence given to the poor the cents given him by his mother for lunch,—broke the silence, saying, “Our listening to these lectures is vain, if we do not act up to our convictions.” This saying led to a talk, the result of which was we returned home, entered a private room, and for the first time in our lives prayed to the God of the Christians. We engaged in secret prayer apart from one another, he in one corner and I in another of the room, not being enlightened enough to see the advantage of united prayer. I showed a tendency to backslide

subsequently, but my cousin, always more earnest, and less prone to go to the bad, kept stirring me up, and so preventing me from sliding down into moral ruin. There were some other young men, convinced as we were, and drawn like ourselves towards a public profession of Christianity; and we all used to meet, converse on religious subjects, and read such books as James' ANXIOUS INQUIRER. But before our interview with the young men, I had, on a dark night while returning from a lecture in our own institution, some talk with the lecturer himself, the Rev. Thomas Smith, D. D., the only surviving member of the illustrious band of my teachers; and I look upon this earnest conversation, begun by him with the question—"Boy! do you understand what I say in these lectures?"—as one of the agencies employed by God to bring me to the right decision. My cousin and myself finally made up our minds to embrace Christianity, and we wrote to the late Rev. Dr. Ewart, the father, counsellor and friend of the Bengal Free Church expressing our determination to do so. The doctor, however, did not reply or invite us to a private talk, evidently deeming it advisable to leave us to ourselves. This is one of the many instances which may be advanced, to show that missionaries are not after mere baptisms, and that as a rule they satisfy themselves as to the sincerity of inquirers before encouraging them at all. Without, however, awaiting his reply, excepting for a few days, we left home one evening and took refuge in the mission house, where we were kindly received, and where we received a very kind letter from Dr. Ewart. We had then our trial, but before I allude to it, let me say that two of the other young men, brothers in faith as well as in blood, followed our example, and came to the mission house. Their male relations came to persuade them to go back, but they continued firm. Then their mother came in a palanquin, and meeting them in a private room, raised such lamentations, as were fitted to break the stony heart, and as ultimately shook their constancy. They went back, and I have never seen or heard of them since, though my heart has often yearned for them. Our male relations came and did their best to persuade us to go back; but as our caste was too high to admit of our female relations coming to see us even in covered palanquins, we were not exposed to the unutterably great trial through which these two persons could not pass unscathed. Our trial over, we were baptized by the Rev. W. S. Mackay, D. D., in the Free Church, Calcutta, on July 16th, 1851. My cousin has been a consistent Christian ever since, and is now a father in Israel, a pillar of the native church. He is working in the vineyard of the Lord as head master of the mission school under the charge of the Rev. David Herron, whose name is mentioned with respect in India, and ought to be in America, as I have again and again said in your churches. He has communicated the greatest impetus to female education in India by preparing a girl for the entrance examination of the Calcutta University, removing all obstacles out of her way, and sending her up with success commensurate



to the energy and enthusiasm with which he had begun and carried forward a work which has opened in the history of female education a new era in India. This girl is the eldest daughter of my cousin, and she is now preparing herself for the higher examinations with the enthusiasm with which young ladies in America scale the hill of science.

With reference to my own self, I have a sad tale to tell, I strove to lead a Christian life, but in reality I oscillated between some sin or other and moments of devotional earnestness. I would go on in sin for a time, and then strive earnestly to mend, trusting more in my own strength than in aid from on high. Failure would drive me back to sin, and sin would drive me back to renewed efforts to effect my deliverance. My religion during these long years was like that of the man whose niece said—"I hope my uncle will not die in the cold season when he loses his religion!" But the time came when I lost every vestige of my respectability, and falling a victim to the vice of intemperance, did things of which, if I had been forewarned, I would have said—"Is thy servant a dog?" When the Methodist missionaries found me, I was sunk in the depths of vice. I state sober truth when I say that I have yet to see a man of my position in society, which in India is considered respectable, and of my education, which in India is considered fair, going down so low as I did. These missionaries kindly set men to watch me, and after I had given up drinking for a few days, they invited me to their revival meetings; and although I was the first person to step forward when sinners were called to the altar, my want of faith, combined with a latent antagonism to the theory of instantaneous conversion, made my advance fruitless for a time. Besides, I fell into the mistake of looking for a particular type of illumination, and particular phases of religious power in operation within my heart. But the Lord's time was approaching. When the kind-hearted missionaries were thinking of giving me up as a hopeless case, I received in a private meeting what I had failed to attain in so many public meetings. The meeting was a class meeting held in the Ladies' Mission Home at Lucknow, under the leadership of Dr. Thoburn, who desired us all to be engaged in secret prayer before the commencement of its business. I heartily responded to this call, and when the rich talk was in progress, the story of Paul's conversion was presented to my mind by the Spirit of God in a new light, and I said to myself—here is an example of instantaneous conversion! But the thought that Paul had elements of character the very reverse of those I could boast of, was beginning to damp my hopes, when Dr. Thoburn was led by some remark of a brother to repeat the words—"My yoke is easy and my burden is light." The whole passage of which this is the concluding verse, the passage beginning with—"Come unto me all ye that labor and are heavy laden, and I will give you rest"—came back to mind with peculiar power, and I felt some holy influence at work within me. I returned home, and tried to sleep off the impression, but I could not sleep. I believe



I slept only a few minutes, then got up, and after a long season of separation from God, knelt down and prayed. While earnestly engaged in this exercise, I felt as if I saw these words of Christ—"Come unto me all ye that labor, and are heavy laden, and I will give you rest"—written in large, illuminated characters before me. The vision is now before me as vividly as it was then presented; and I have no doubt but that a supernatural power and influence drew my heart towards God. Ever since that night, about eight years ago, I have been consciously serving God, as I was before consciously serving sin and Satan. The missionaries instrumental in bringing me back to the proper path are Dr. Thoburn, and Messrs. Cunningham and Craven; while Mr. Knowles had previously striven to do me good. When myself and family were in the lowest depths of degradation, three of the agents of the Woman's Foreign Missionary Society, Miss Swain, Mrs. Waugh, then Miss Tinsley, and Miss Rowe, one of the sweetest Christians I have ever seen in my lifetime, visited and prayed with us; while Miss Thoburn has been the kindest friend of my family ever since the day of the commencement of my acquaintance with her. My heart overflows with gratitude, and often my eyes are bedewed with tears when I think of their kindness, in conjunction with that shown me by the Free Church missionaries, at whose feet I was brought up, by the London Missionaries of Benares under whom I served for nearly ten years, and by almost all the members of the North India Conference, my fathers and elder brethren in experience and piety, if not in years. But I am under peculiar obligations to my beloved parents in the faith, the Rev. James and Mrs. Kennedy, who have watched my spiritual interests during the last twenty-five years with paternal solicitude, who have maintained an instructive correspondence with me during this long period, and in whose heart I occupy together, of course, with a few other converts, a place not far from that occupied by their own children and beloved relations. May the Lord Jesus Christ bless all these kind friends, and console the widow and children of the late Rev. M. A. Sherring, who would not abandon me in my worst days.

I was then a government official, occupying a pretty respectable situation in the education department; but I was afraid to go back to my post, and the head mastership of our school at Shajehanpore being offered me by Dr. Johnson and Mr. Buck, I accepted it, and attached myself thoroughly to the Methodist Mission. At Shajehanpore, under the guidance of Mr. and Mrs. Buck, who treated me as a brother, rather than a subordinate, I spent three of the best years of my life, working both as a Christian teacher and as an exhorter. Here I commenced that work to which I ultimately felt called upon to devote myself unreservedly, the work of preaching the gospel to my educated countrymen by means of public lectures and private visitation. Over and above my school work and that in the orphanage, I delivered courses of lectures, with the help of Messrs. Buck, Knowles, and Bud-

den, a generous-hearted, pious young man, high in government employ, who is one of my kindest friends, and the late Mr. Brown, whose widow is to us a bright example of cheerful resignation in bereavement and adversity. From Shajehanpore I was transferred to Moradabad, where under the guidance of Mr. Parker and Mr. McGrew, by whom I was treated with marked kindness, I served one year more as a teacher and local preacher. Here, also, courses of lectures were delivered, with their assistance, for the benefit of the educated community, lectures which were crowned, as it were, by one delivered in a crowded house by Bishop Andrews. I was, however, called to give up teaching, and devote myself wholly to this work, which seemed to grow around me. I resigned my head-mastership, and secured a house at Lucknow, trusting the Lord would help me, and bring me support from some quarter. And I was not disappointed. A preachiership became providently vacant, and my kind-hearted missionary friends, under the direction of Bishop Andrews, offered it to me; and I left Moradabad and began my work at Lucknow.

I have been doing this work for about four years, and I am glad to say that the missionary gentlemen, under whom I have served, have expressed themselves satisfied with my conduct. My ambition is to please the Lord Jesus Christ first, and then to give my employers satisfaction; and I am glad that, though I have considered it my duty and privilege freely to express my opinions in Indian journals on subjects appertaining to our work, I have not been considered disrespectful in my private intercourse with those whom I love and honor; and I have tried to be loyal to the Great Master. My modes of operation are visitation, public lectures in English and in Urdu, preaching and itinerancy. I spend the first six months of the year at home in Lucknow, delivering two courses of lectures in two different districts of the city, preaching occasionally under the direction of my preacher in charge, in the church, and in the market, and visiting almost daily my educated countrymen, and holding religious conversation with them. During the last six months I am, as a rule, absent from home, engaged in similar work in all the great cities and towns in the North West Provinces, and a few in Punjab. My work is appreciated everywhere, and I am invited, not only by missionaries of our own missions, but by others who cheerfully pay my expenses. Besides this I try to influence the educated community through the press, and I am under obligations to the editors of the BENGAL MAGAZINE, the LUCKNOW WITNESS and the BENGAL CHRISTIAN HERALD, who are always ready to throw open their pages and columns for my articles. I have published a volume of lectures on Christian miracles, or rather the evidence based on these miracles; but it is full of typographical mistakes. I wish to see it republished. I feel compelled to say that my publication work has come to an end for want of funds, and if some of those who may read these pages were disposed to help me in it they

would, I am sure, be pushing forward a much-needed and interesting branch of missionary work.

Let me now say something about the persons among whom I work, the educated, English-speaking natives of India. In all the great cities and towns of our country, around colleges and schools opened by the government and benevolent societies, are clustering growing communities of educated Indian gentlemen, who, though unable perhaps to write and speak English with commendable freedom and accuracy, are not very far behind educated men here in literary and scientific attainments. These persons may in one sense be regarded as the leaders of the nation, and the influence they exercise as a class is great even now, and bids fair to be omnipotent hereafter. They form the vanguard of civilization in our country, and whether they will or not, they are leading the masses of population it represents. Where?—this is to be determined by their own attitude towards religion. I have often said to them that they are either leading the people towards, or drawing them away, from God and bliss. Their religious condition, therefore, can not be a matter of indifference to persons interested in the welfare of India, and certainly to those who long and pray for its evangelization.

With reference to their attitude toward religion, they may be divided into three classes. The first class consists of those who are men of superior education, pretty well versed in modern science, and conversant with the philosophical and religious speculations of the age. Their religion is a *FAC SIMILE* of that embodied in various forms in Huxley's "Lay Sermons!"—that indicated very distinctly in the very first of these "Sermons." They are modest enough to acknowledge that they cannot settle the question, whether there is a God or whether He is a myth. They are, however, sure that science has nothing to do with the problem, and that it may be, along with the various creations of superstitious fear, consigned to the limbo of the theological age which has gone by. They recognize the order of nature as an objective reality, rather than a subjective idea and they point out the absolute necessity of our being or acting in unison with it. They represent such things as prayer and external forms of devotion as absurd, the silent admiration of this eternal and immutable order for in defiance of every correct principle of logic they assume its eternity and immutability—being in their opinion more suited to their condition as students of nature and devotees of science. They believe in Altruism or living for others, but they make use of such words as *LIVE* and *ACT* with condescending deference to our ordinary modes of expression, which they know are fallacious. They can not possibly be ignorant of the fact that we are lumps of matter and nothing more, moved to and fro by material laws over which we have no control. Their position is obviously weak and indefensible, but they are men of education and parts, and they can handle arguments and carry on con-